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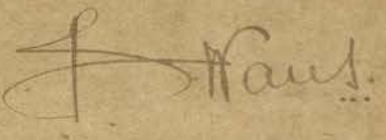

Chief of Aundh.

THE PICTURE RÂMÂYANA

॥ श्रीसीतारामस्वरूपिमातापितृचरणार्पणमस्तु ॥

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THE PICTURE RÂMÂYANA

COMPILED AND ILLUSTRATED

BY

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TB

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FOREWORD

Our own old legends have faded into the mists of the past, or linger only in fragmentary forms in valleys and moorlands remote from the din and stress of modern industrial life. The West has lost that to which the East fondly clings. We analyse the Homeric Epics and seek to draw from them the secrets of the dim ages that have gone—the history, the arts, and the psychology of the peoples of antiquity. Our interest may be aroused, or our sense of beauty may be touched. Our poets may still make drafts on Greece and Rome, though less and less as the years pass on. But, between us and the heroes of the Iliad or of the Sagas, a gulf is fixed ever broadening as modern knowledge flows in a bewildering torrent and science makes havoc with the imaginings of the old world. We know nothing of the Gods of our ancestors whose names are enshrined in our week day names.

In India, all is different. There is no breach of continuity, and the heroic ages link themselves with the life of to-day. The later theories of the origin of the Aryan race assign to it a home in Europe, and the germs of the Great Indian Epics—the Ramayana and the Mahabharata—may have been carried Eastwards to assume form in the plains of the Ganges. As Mr. Kincaid points out, the former appeals most to the Indian mind, and to millions of Hindus who own no Aryan blood, its principal figures are real and inspiring. He has given the story in outline ; but only those who have read Mr. Dutt's translation can realize the wealth and the variety of matter which the Ramayana embodies. The narrative is richly inwoven with legendary lore, with philosophy, and with religion. The subtle wisdom of the East is enshrined in its verse, and we can learn from it something of the politics, the arts and the social conditions of ancient India. It enables us to understand the verdict of Professor Max Müller that the Old Aryans were "in many respects the most wonderful race that ever lived on the Earth."

Western influences are slowly moulding the ideals and aspirations of modern India ; but the legends of the Ramayana remain cherished possessions of the simple kindly village people, who form the vast majority of the population and who are scarcely touched by the influx of Western ways and Western

thought. Rama is the type of strength and chivalry, Sita of womanly devotions and divine patience. The miraculous occurrences, the incarnations and the intervention of the gods excite no wondering doubts, since the Indian imagination stretches reverentially backwards through the ages and worships as did the Aryan forefathers whose hills and streams are sacred to-day. Anyone who tries to peer into the life that lies outside the great towns will find much to remind him of the scenes in Ayodhya. It may well be that those who have some familiarity with the Aryan Epics can but understand the real people of the most fascinating country in the world.

Soon after I arrived in India, Bala Saheb told me of his plans for publishing an illustrated summary of the principal incidents in the Ramayana and showed me his first drawings. Later it became my pleasant duty to select him for the *Gâdi* of Aundh State, which was then in urgent need of the wise and kindly Ruler that he has proved himself to be. His new duties and cares delayed the completion of the work, and as he used to tell me, he needed time to think out the scenes which he selected for his brush; but I watched his progress with deep interest as new pictures were added. And now, knowing well the satisfaction which attends accomplished labours, I warmly congratulate him on reaching the end of his task.

The Chiefs of India, in the past and the present, have shown themselves able to wield the pen with effect; but I know of none who have illustrated their works with their own hands, and I believe this book to be unique. Mr. Kincaid rightly states that the English reader will gain from it "clear and definite conceptions of how the story presents itself to Indian minds," and that is a great advantage. The Chief of Aundh has selected the scenes which appealed most to him and has given them the setting which seemed most appropriate. Only an Indian mind could make the selection which is most typical of Indian thought, and only an Indian artist could present the pictures which correspond most faithfully to Indian imagination.

The Ramayana, therefore, comes to us in a new garb, helping us better to understand the influence of the dim past upon the India that we know and love. This is exactly the kind of knowledge which is needed by all who are called upon to minister to the growing wants of her people. There is no true sympathy without understanding.

LONDON,
July, 1915.

SYDENHAM.

PREFACE

I esteem it a great honour that my old and valued friend the Chief of Aundh should have asked me to write a preface to his Illustrated Ramayana. And I shall do my utmost to introduce his book of beautiful pictures to Western readers by trying to place the Ramayana before them from a western point of view.

Classical students will remember that even so late as the silver age of Greece the Epics of Homer were still regarded as the great store-house of religion, precept and history. To them turned every perplexed Greek, no matter what his difficulty was in order to find a solution of it. A well-known instance of this occurred when Ptolemy Philadelphos, King of Egypt, sent Sostratos as his ambassador to the camp of Antigonos Gonatas, king of Macedonia. Antigonos had just won a decisive naval battle against the Egyptians and it seemed as if Antigonos and his allies would soon overwhelm the house of Ptolemy. The Egyptian king, therefore, sent Sostratos with instructions to detach, if possible, Antigonos from the other allies by offering him any reasonable terms of peace. The Macedonian king at first refused Sostratos' offers. In despair the envoy thought of his *Iliad* and quoted the passage (*Iliad*, 15, *l.* 201) wherein Iris Zeus' messenger reminded Poseidon that a noble heart did not fear to relent. The quotation at the same time conveyed to king Antigonos a hint that although he had won a sea fight he was merely Lord of the Ocean and, therefore, inferior to Ptolemy whose armies like Zeus were still masters of the land. Antigonos charmed with the envoy's ready wit abandoned his allies and made peace with Egypt.

In the same way the Sanskrit Epics were for many centuries regarded in India as the great storehouse of religion and of metaphysics and the sayings of

Bhishma in the Mahabharata were especially deemed to be the highest form of proverbial philosophy. Then the change in language affected a change in the point of view from which the Indian public regarded the Epics. Sanskrit became more and more complex in structure. The vernacular diverged more and more from the parent stock. Thus, at last, Sanskrit literature became like Latin in the late middle ages, the secret arcana of the Monastery and the priesthood. The ignorant public came to believe that the Epics contained doctrines so lofty that they could not be revealed to the impure world and mantras or charms of such appalling efficacy that their mere utterance would instantaneously destroy the navies of the Ocean and the armies of the Earth. At last Mr. Chandra Roy, a Bengali gentleman, taking his courage in both hands, translated the Mahabharata into English. And since then Mr. Manmath Dutt has published English versions of the Mahabharata, the Ramayana, and several other minor poems, corresponding with the Cyclic poems of ancient Greece. The unhallowed public are, therefore, once again able to see for themselves the beauties as well as the short-comings of the Indian Epics. It is doubtful whether the modern man, be he Indian or English, will attach much value to the precepts of Bhishma or the platitudes of Yudhisthira. But he cannot fail to be charmed with the splendid ideals of knightly chivalry and wifely duty with which both the Ramayana and Mahabharata abound. In all western literature, there is no hero so splendid as prince Arjuna the Bharata, no heroine, save perhaps Chaucer's Grisel, so loving and patient as Queen Sita of Ayodhya.

The Mahabharata, which is by far the longer of the two Epic poems, purports to narrate the history of the royal house of Hastinapura a town some 57 miles from the modern Delhi. This ruling family according to tradition was descended from the Moon God. The Ramayana purports to tell the origin of the royal house of Ayodhya or Oudh, which, so men said, was descended from the Sun God. A long controversy has raged round the respective ages of the Ramayana and the Mahabharata. More recent opinion inclines to the view that the Ramayana is the older. The reasons, however, upon which that opinion is based are not very convincing. The Ramayana must be older, it has been urged, because a summary of the Ramayana is to be

found in the Mahabharata. But it is equally possible that the Ramayana has been developed and expanded from the concise story to be found in the Mahabharata. The Ramayana, too, has larger conceptions of the size of kingdoms than the Mahabharata. Indeed in the latter poem the rival capitals of Hastinapura and Indraprastha were less than sixty miles apart.

The question, however, is one of little importance except to archæologists. And it is time to return to the subject of the Chief of Aundh's book namely the Ramayana. The favourite of the two Epics among English readers would, judging from my own experience, probably be the Mahabharata. But unquestionably the Ramayana is the Epic which Indian readers prefer. Its story is shortly as follows :—

King Dasharatha of Ayodhya was at first childless but, by means of prodigious sacrifices, he obtained as a boon not only one but four sons. By his queen Kausalya he became the father of prince Rama. By his queen Kaikeyi he became the father of prince Bharata. By his queen Sumitra he became the father of prince Laxman and prince Shatrughna. But it was believed that in each of these four princes various fractions of the God Vishnu had become incarnate. Prince Rama was so fortunate as to possess half Vishnu's divinity. Prince Bharata owned a quarter and Princes Laxman and Shatrughna enjoyed an eighth each. When Prince Rama was 16 years old it became time for him to prove his worth as an Aryan hero. So when the sage Vishvamitra came to Ayodhya to complain that his saintly hermitage had been rendered uninhabitable by the attacks of two man-eating demons called Maricha and Suvahu, king Dasharatha sent Prince Rama back with Vishvamitra in order to destroy them. With Prince Rama went as a page his younger brother Prince Laxman. Prince Rama killed Suvahu and his mother Tataka and drove away Maricha severely wounded. Vishvamitra, delighted with the young hero's skill, told him that he could win yet more laurels if he and Laxman would accompany the sage to Mithilâ. For Janaka the king of Mithilâ had vowed that he would not give his daughter Sita in marriage to any one, who could not bend a mighty bow which he possessed and which once had belonged to the God Shiva. Half the chivalry of India had tried to bend it

and had failed either to bend the bow or to win the princess. The young princes assented with boyish glee to Vishvamitra's proposal. The sage took them to Mithilâ. And there Rama not only bent the bow but broke it in two pieces. King Janaka bestowed on him his daughter and to Prince Laxman he gave Sita's sister the Princess Urmila. And inviting king Dasharatha from Ayodhya, King Janaka gave his two nieces Mandavya and Srutakirti to Bharata and Shatrughna.

Some years after this feat of arms King Dasharatha thought of resigning his crown in favour of his eldest son Rama. This was in accordance with the royal custom of the time and Prince Rama's capacity to govern was undoubted. Unfortunately for him, Prince Bharata's mother, Queen Kaikeyi, had by nursing king Dasharatha, when he had been badly wounded in a fight against the barbarians, obtained from him a promise that he would, whenever Queen Kaikeyi claimed them, grant to her two boons. At first Queen Kaikeyi had accepted Prince Rama's coronation as the natural sequence of events. But urged thereto by her humpbacked maid servant Manthara, she remembered the king's promise and claimed her two boons. They were (1) that Prince Bharata should be crowned King as Dasharatha's successor; (2) that Prince Rama should go into exile for 14 years. The king could not break his royal promise. Nor would his chivalrous young son have wished that he should. Prince Rama therefore resigned his hopes of succession and drove next day to the Ganges, which marked the southern frontier of King Dasharatha's kingdom. With Prince Rama went his faithful wife Sita and his brother Laxman.

King Dasharatha died of grief almost immediately after Prince Rama had left him. Prince Bharata happened to be absent from Ayodhya when the above events occurred. So on the king's death, his counsellors sent for him that he might be crowned according to King Dasharatha's wishes. Prince Bharata, however, refused and followed Prince Rama in order to compel him to return. This Prince Rama would not do for fear of dishonouring his dead father by nullifying his promise. Eventually it was settled that Bharata should govern Ayodhya as regent in prince Rama's absence and that, after 14 years had elapsed, Prince Rama should resume his rightful rank as king.

After various successful struggles with monsters whom they met in the forest, Princes Rama and Laxman and the princess Sita built themselves a hermitage at Panchavati on the banks of the Godavari. Unfortunately a female rakshasi or demon, called Surpanakhâ, passed close by and fell in love with Prince Rama and begged him to marry her. As a preliminary to the marriage, she tried to kill Sita. But before Surpanakhâ could injure the princess, Prince Laxman dexterously slashed off Surpanakhâ's ears and nose so that she fled away, howling. First she invoked the aid of her brothers Khara and Dushana but Rama and Laxman overcame them without much difficulty. Then she fled to Lanka or Ceylon of which island her third and mightiest brother Ravana was king. The latter leagued himself with the demon Maricha, who had escaped from Prince Rama badly wounded. Maricha was in the guise of a golden deer to tempt Rama and Laxman from their hermitage and Ravana was then to carry off the unprotected princess. The plot succeeded admirably. The golden deer first attracted Sita, who implored Rama to shoot it and bring her back the lovely golden hide. Prince Rama followed it and after a long chase shot it. As it lay dying, it mimicked prince Rama's voice calling on Laxman for help. The cry reached the hermitage. Sita at once insisted on Laxman going to rescue her husband. And directly Laxman had gone into the forest, King Ravana swooped down in his magic car and carried off princess Sita to Lanka.

As King Ravana started homewards, Jatayu king of the vultures tried to rescue Sita but after a sharp fight King Ravana cut him down and drove his car southwards. Jatayu, however, was able to tell prince Rama on his return from the chase that Ravana had carried off Sita. So Rama and Laxman turned southwards in search of her. When they came to a hill called Mâtanga mountain the two brothers met a band of monkeys. Now it had so happened that as Ravana's car passed over Mâtanga mountain, Sita had flung down her shawl and her jewels in the hope that they might guide her husband. The monkeys had picked them up and were thus able to assure Prince Rama that he was following the right road. He then learnt that the monkeys were themselves in trouble. Their leader was one Sugriva who had

been turned out of Kishkinda his kingdom by his brother Bali. And he offered to assist Rama in recovering Sita if the latter would help him to recover his throne. Rama agreed, and in the attack on Kishkinda, an arrow from his bow disposed of king Bali. Thereupon the exiles entered Kishkinda in triumph and restored to king Sugriva his throne.

It was now Sugriva's turn to help Rama. And when the monsoon had passed, the two princes and the monkey-army marched to the southern shore of India. There the ocean stopped them. So king Sugriva sent his leading warrior Maruti to spy out the enemy's position. As Maruti was the son of the North wind he had no difficulty in jumping across the Palk Straits. After a long search he succeeded in tracing Sita to a garden where Ravana held her captive. He gave the princess Rama's ring as a token and in return took her tiara to shew to her husband. Before, however, he left her, he was surprised by a body of Ravana's guards and taken prisoner. He was taken before the demon king who spared his life but ordered his guards to tie a rag soaked in oil round his tail and set it alight. Maruti, however, managed to escape, and with his burning tail set fire to Lanka. He then jumped back across the Palk Straits and returned to king Sugriva.

The difficulty of crossing the Ocean still confronted the monkey-army. It was however solved by one of their warriors Nala, who happened to be the son of Visvakarma the artificer of the gods. He with the help of Varuna the Sea God, constructed an ingenious bridge which floated although made of stones. And over it the princes and their allies crossed to Lanka. Outside the gates a series of furious battles occurred. But after king Ravana's brothers and sons had all fallen, he himself came out and challenged Prince Rama. The latter proved victorious and after disposing of Ravana searched and found his captive bride.

Once Sita had been found and Prince Rama had lost his interest in her quest, a suspicion entered his heart that she had deceived him with King Ravana. He, therefore, told her that as he had made his honour clean, his task was over. As for Sita, she might go where she pleased; for he, Prince Rama, would not take her back. The unhappy Sita resolved to commit sati, to

prove her innocence. This she succeeded in doing, for the fire-god Agni gave her back from the flames and told Prince Rama that she was pure and that he should keep her as his wife.

The fourteen years of Prince Rama's exile had now expired, and it was his right to return home. He, therefore, entered the magic car which had once belonged to his enemy Ravana and with Sita, Maruti and Sugriva drove back to Ayodhya. There his brother Bharata, who had been true to his trust, greeted him as king. And amid scenes of splendour and rejoicing Prince Rama and Princess Sita were crowned king and queen of Ayodhya.

At this point Valmiki's Ramayana closes. And just as we have to learn the events which followed Hector's death outside the Iliad, so we have to look outside Valmiki's Ramayana for the end of Rama and Sita. The Chief of Aundh's book also stops with the triumphal return of his hero and heroine. But English readers would probably like to learn the end of the tale which is given in poem called the Uttara Kanda.

King Rama, although he had had proof positive of Queen Sita's innocence, could not rid himself of his doubts. And one day when one of his councillors called Vadra reported to him that his subjects gossiped illnaturedly about Sita and coupled her name with Ravana, King Rama's suspicions were born afresh. He ordered his brother Laxman to take Queen Sita and abandon her in the forests that lay to the south of the Ganges. Laxman obeyed the king's orders and the unhappy queen was forced to accept the shelter offered her by a sage called Valmiki. In his hermitage she bore to her husband two sons to whom Valmiki gave the names of Kusa and Lava. As they grew up the sage composed the Ramayana in a metre, which as the Chief of Aundh's first picture shows, Valmiki had learnt accidentally by cursing a jungle tribesman who had shot a heron. Before Kusa and Lava had reached manhood, king Rama held a horse-sacrifice to proclaim his position as Emperor of all India. The sage taught the two young princes the Ramayana and bade them sing it disguised as minstrels at king Rama's sacrifice. This they did with such skill that king Rama sent for them and made them reveal their identity. On hearing that they were his sons, his heart relented for a while

and he sent for Queen Sita. But when she came his doubts returned with her and he ordered her to swear in the presence of his guests that she had never deceived him. Deeply wronged by this fresh proof of Rama's unjust doubts, she called on the Earth goddess to take her to her bosom if she was really pure. The Earth goddess heard her prayer. A golden throne appeared from the ground. Sita seated herself on it. The throne then sank back into the Earth taking Sita with it.

In course of time Prince Laxman died and King Rama, overwhelmed with grief, divided his kingdom between his nephews. Then, accompanied by his two remaining brothers and a vast multitude of Ayodhya burghers, he went to the banks of the Saraju river. From its banks he and Satrughna and Bharata resigned their bodies to its waves. And as Rama's sorrowing subjects stood near and mourned for their dead king, they saw the magic car which had brought them back from Lanka descend from the heavens and bear away the spirits of the dead heroes to Vaikuntha, the God Vishnu's heaven.

The great charm of the Chief of Aundh's book for English readers, is to my mind, that it places before them clear and definite conceptions of how the story presents itself to Indian minds. Drawn by the Chief's skilful pencil we learn what the heroes, their allies, the monkeys and their enemies, the demons of Lanka looked like according to the fancy of modern Indians. I have endeavoured in the course of the few preceding pages to sketch the story of the Ramayana as it appears to a western mind. But it is above all important that Englishmen should learn also how it appears to an Eastern mind. And I am confident that the Chief's illustrations will prove of the utmost help to them when they try to do so.

C. A. KINCAID.

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BÅLA-KÅNDA I.

BÂLA-KÂNDA I.

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ऋष्यशृंगानयनम्

श्रुत्वा तु वचनं तासां सर्वासां हृदयंगमम् ।
गमनाय मतिं चक्रे तं च नियुस्तथा स्त्रियः ॥ २८ ॥

सर्गः १०

HOW THE RÂMÂYANA CAME TO BE WRITTEN

The sage Vâlmîki was one day going to the river Tamasâ to bathe, when he beheld a jungle-man shoot a heron, which was innocently sporting with its mate beside the water. The poor bird, with an arrow in its breast, fell dead at the feet of the saint, who, in rage at the cruel act, laid a curse upon the hunter, that he should die in misery. Unconsciously, the sage spoke the curse in the metre called "Anushtubh," for before that time metres were unknown in India, except those in the Vedas.

When Vâlmîki returned to his abode, lo! the God Brahmâ appeared to him in a vision, and bade him write the "*Story of Râma*" in that very metre. The sage hastened to obey, and thus the Râmâyana came to be written.

मारीचसुबाहुपराजयः

स तेन परमास्त्रेण मानवेन समाहतः ।
संपूर्णं योजनशतं क्षिप्तः सागरसंप्लवे ॥ १८ ॥
विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनंदनः ॥ २२ ॥
सुबाहुरसि चिक्षेप स विद्धः प्रापतद्भुवि ॥ २३ ॥

सर्गः ३०

HOW RISHYASHRINGA WAS BROUGHT TO AYODHYÂ

Dasharatha, king of Ayodhyâ, had no children. He consulted the saint Vasishtha how to cure his barrenness, and Vasishtha advised him to call in a sage named Rishyashringa, and to induce him to perform the Putra Kâmeshti Sacrifice (the sacrifice for begetting a son). So Dasharatha sent some courtesans, who by their wiles tempted Rishyashringa to follow them to Ayodhyâ. There Dasharatha married him to his daughter Shântâ, and made ready for the sacrifice.

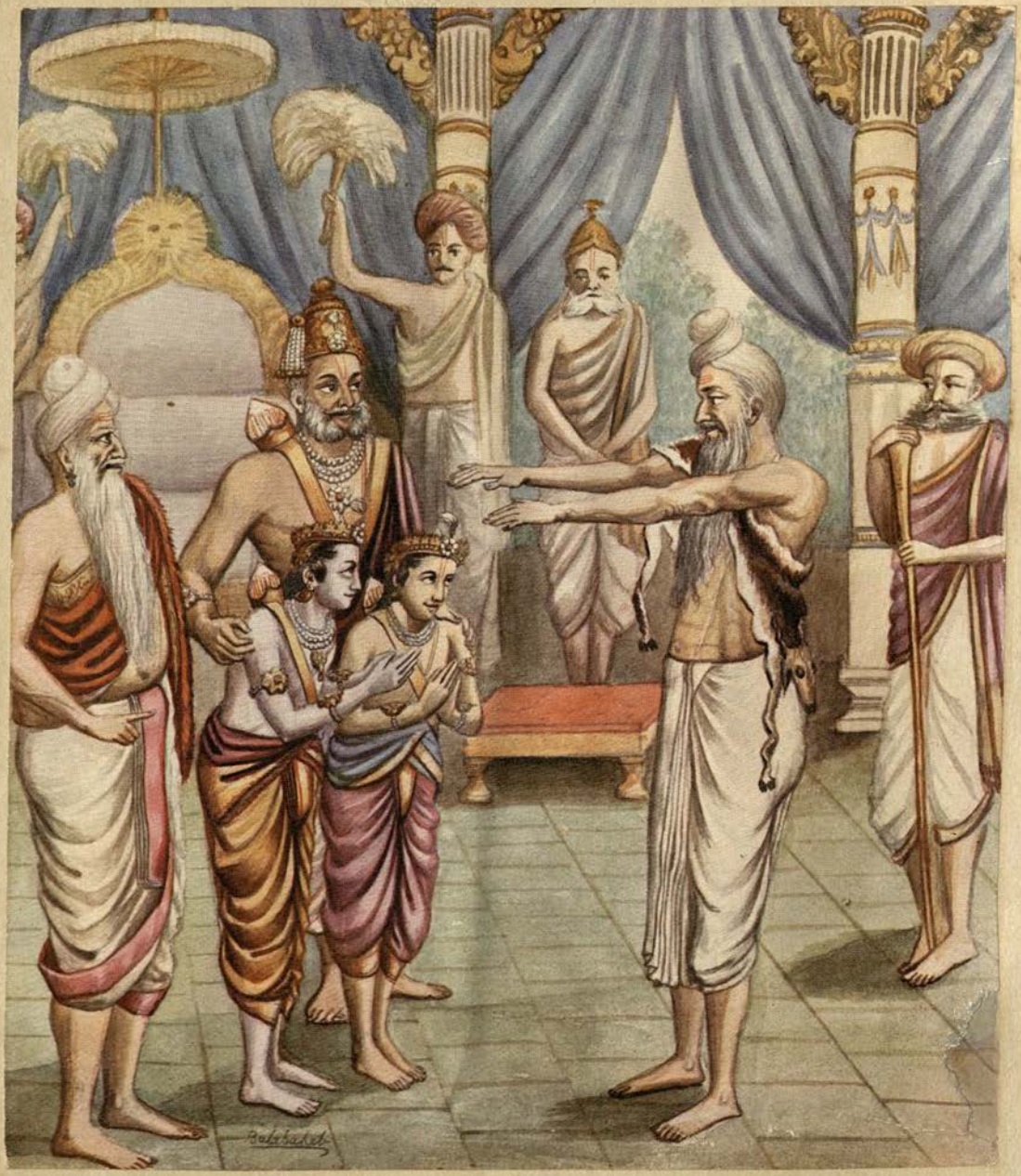
पायसदानम्

इदं तु नृपशार्दूल पायसं देवनिर्मितम् ।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् ॥ १९ ॥

सर्गः १६.

HOW THE CELESTIAL FOOD WAS OBTAINED

Dasharatha began the Putra Kâmeshti Sacrifice, making Rishyashringa the chief sacrificer, as ordered by Vasishtha. On the last day of the sacrifice a spirit of a blue colour issued from out the altar, and presented Dasharatha with a mess of pottage, which the King distributed amongst his three Queens. After partaking of the Celestial Food, in due time Kausalyâ bore Râma, Kaikeyî bore Bharata and Sumitrâ gave birth to twin sons, Lakshmana and Shatrughna. The young princes were taught, in due course, all kinds of lore by Vasishtha.



विश्वामित्रागमनम्

सं पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथस्तदा ।
ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना ॥ ३ ॥

सर्गः २२.

THE ARRIVAL OF THE SAGE VISHVÂMITRA

There was a certain sage named Vishvâmitra, proficient in archery. He was often disturbed while sacrificing by two demons, Mârîcha and Subâhu. With the intention of finding some remedy for this, he went to king Dasharatha and asked him to send with him to his abode the young prince Râma, to protect him from molestation during his religious duties. The king at first hesitated, as he thought his son too young to leave his home, but afterwards consented to let him go. With Râma went his brother Lakshmaṇa. Vishvâmitra taught them all kinds of lore, and made them proficient in the use of arms.

ताटकावधः

तामापतन्तीं वेगेन विक्रान्तामशनीमिव ॥ २५ ॥
शरेणोरसि विव्याध पपात च ममार च ॥ २६ ॥

सर्गः २६.

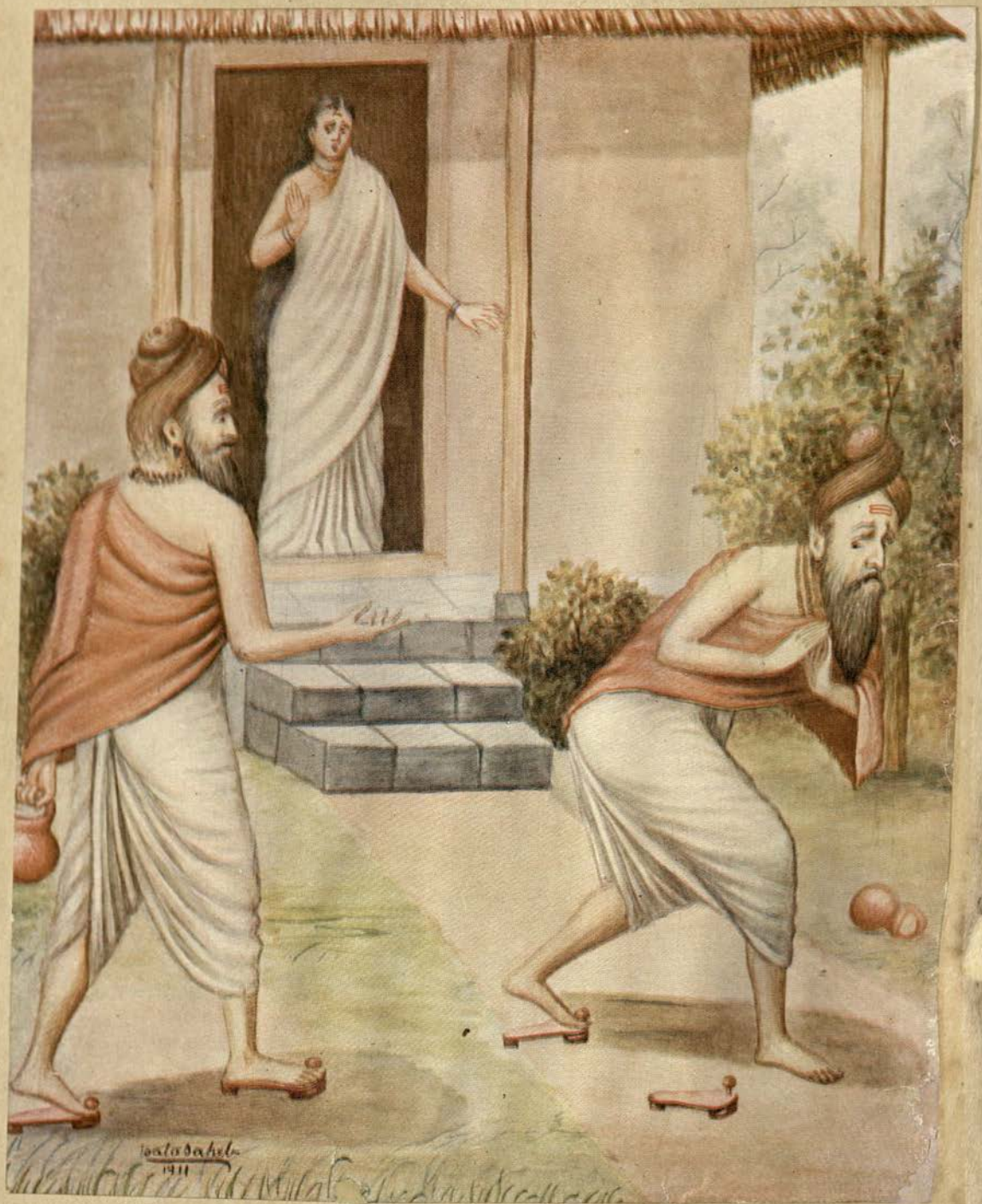
THE SLAYING OF TÂTAKÂ

To reach the hermitage of Vishvâmitra, one had to pass through the forest where the evil spirit Tâtakâ lived. She too entered the hermitages of sages and molested them. Vishvâmitra ordered Râma to kill Tâtakâ. He hesitated to kill a woman, but reflecting that it was the order of his preceptor and that it was his duty as a Kshatriya (one belonging to the Warrior Caste) to punish the wicked, he shot Tâtakâ dead with a single arrow.

Balasaheb
1912

HOW THE YOUNG PRINCES OVERCAME THE DEMONS

Vishvâmitra on reaching his hermitage accompanied by his two young pupils, made ready once more to offer his accustomed sacrifice. But hardly had he started, when Mârîcha and Subâhu, with all the demon hosts, began to assail him. Râma, however, slew Subâhu, and with a single arrow smote Mârîcha and hurled him afar off into the ocean. The rest of the evil spirits thereupon took to their heels. The sage praised the brothers for having rid them of their assailants, and showered blessings upon them.



अहल्याशापः

इह वर्षसहस्राणि बहूनि निवसिष्यसि ॥ २९ ॥
यदात्वेतद्वनं घोरं रामो दशरथात्मजः ।
आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि ॥ ३१ ॥

सर्गः ४८.

THE CURSE PRONOUNCED BY GAUTAMA ON AHALYÂ

Vishvâmitra afterwards started with other sages to witness the Sacrifice that was to take place at the house of King Janaka. Râma and Lakshmaṇa too accompanied them with the object of seeing the famous Bow of Shiva, which was in Janaka's possession. On their way, they passed by the hermitage of the sage Gautama. Vishvâmitra related to Râma the story how Indra, in the disguise of Gautama, seduced Ahalyâ, the wife of Gautama, and how thereupon Gautama cursed his wife, that she should fall into a trance and stay in that condition till Râma came to deliver her. Vishvâmitra then implored Râma to go and see Ahalyâ, and release her from the curse.

Bindeshwari
1914

अहल्योद्धारः

पाद्यमर्घ्यं तथातिथ्यं चकार सुसमाहिता।
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा ॥ १८ ॥

सर्गः ४९

HOW AHALYÂ WAS RELEASED FROM HER CURSE

Thereupon Râma entered the hermitage where Ahalyâ was lying, and lo! Ahalyâ came to life again on the instant, and saluted and worshipped Râma. Râma and Lakshmaṇa were surprised to see her lustrous beauty. Afterwards Râma and Lakshmaṇa with Vishvâmitra proceeded to the Capital of Janaka and visited the king.

BalaSaheb
1911

शिवधनुर्भंगः

आरोपयित्वा [illegible]र्वीं च पूरयामास तद्धनुः ।
तद्बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥ १७ ॥

सर्गः ६७

THE BREAKING OF THE BOW

Vishvâmitra imparted to Janaka the wish of Râma to see the Bow of Shiva. Janaka brought the mighty bow in its case and said " I have promised to give Sîtâ in marriage to him, who can bend and wield the bow. Râma may try his fortune if he likes." At the order of Vishvâmitra, Râma drew the bow-string so far that the bow burst asunder in the presence of thousands of knights and ladies. Janaka then sent a messenger to Ayodhyâ and brought Dasharatha with his retinue, and married his and his brother's daughters to the four sons of Dasharatha.

Balasaheb
1912

HOW PARASHURÂMA WAS HUMBLED

The party started for Ayodhyâ after the marriage. On the way they met Parashurâma, who was the son of the sage Jamadagni, and who had formerly destroyed thousands of Kshatriyas. He was angry with Râma for breaking the bow of his preceptor Shiva. He handed the bow of Vishnu, which he possessed, to Râma, and told him to bend it, with a threat of punishment if he were unable to do so. Dasharatha, being frightened, begged Parashurâma to forgive his son, and Vasishtha and other sages begged him not to be angry. But Râma drew the string of bow of Vishnu, and fitting an arrow to it, prepared to discharge it. Parashurâma's pride was humbled at the sight of this exploit of Râma and he left the place. Dasharatha too went to Ayodhyâ with his men.

AYODHYÂ-KÂNDA II.

AYODHYÂ-KÂNDA II.

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Balasaheb
1914

कैकेयी मंथरा च.

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते ॥ १४ ॥

अतीव सा तु संतुष्टा कैकेयी विस्मयान्विता ।

दिव्यमाभरणं तस्यै कुब्जायै प्रददौ शुभम् ॥ ३२ ॥

सर्गः ७.

KAIKEYÎ AND MANTHARÂ

After they had returned to Ayodhyâ, Bharata, being invited by his maternal uncle, went to his place accompanied by Shatrughna.

Dasharatha, who appreciated the worthiness of Râma, intended to crown him Prince, and made preparations for the same. The whole city was decorated to celebrate the festivity.

But Kaikeyî's maid Mantharâ was greatly jealous at this, and she hastened to her mistress and said, "Why are you sitting thus idly? If Râma is crowned, you are a ruined woman. You must strive for the welfare of your own son." Kaikeyî was immensely delighted when she heard Râma was to be crowned, as she loved him more than her own son Bharata. As a reward for her good news, she offered her maid the necklace of jewels which she wore. But not only did the wicked hag refuse to take it, but she even persuaded Kaikeyî by various arguments to force the king to banish Râma to the forest and to bestow the kingdom upon her own son Bharata.

Balaba
1912

कैकेयी दशरथश्च.

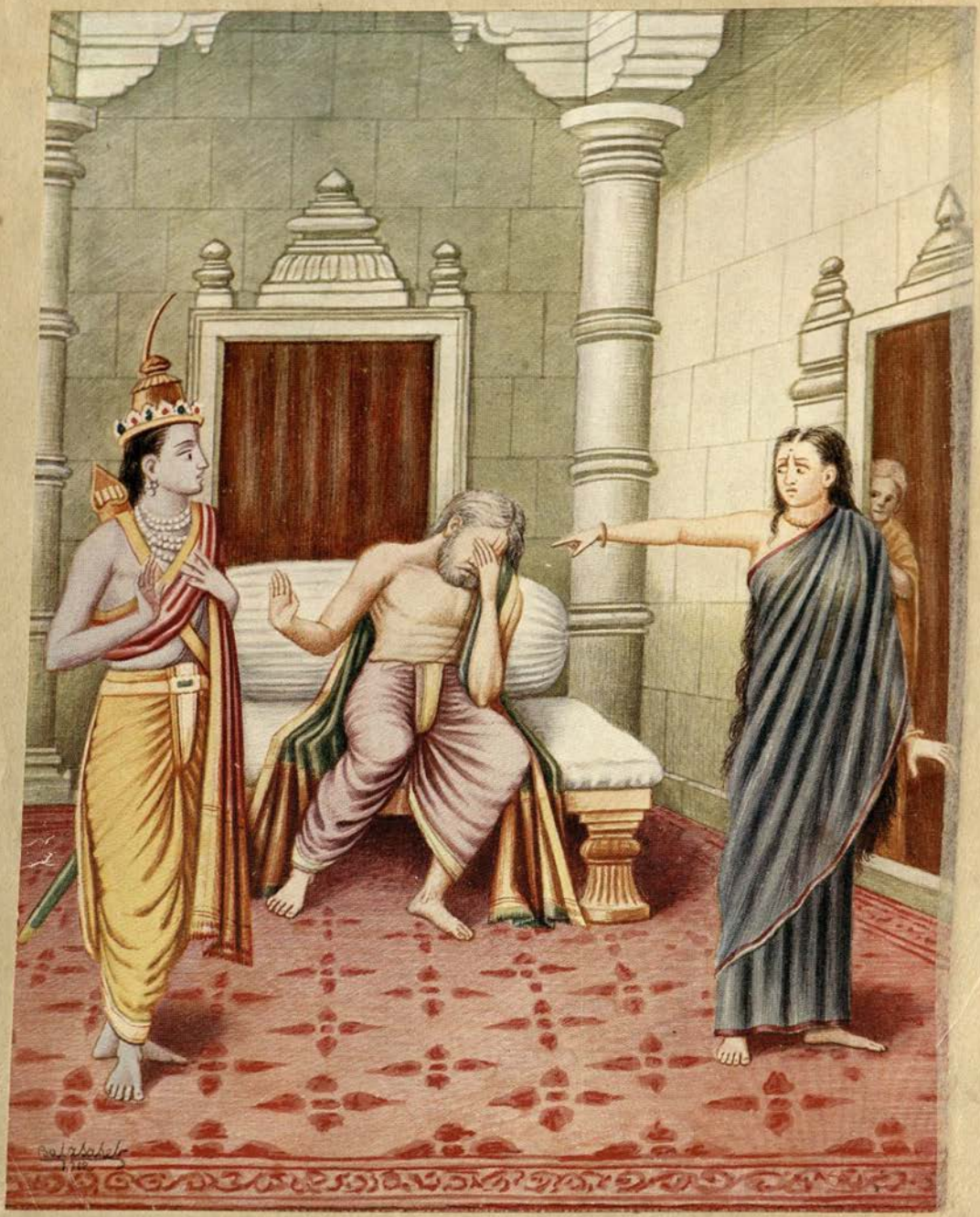
तत्र तां पतितां भूमौ शयानामतथोचिताम् ॥ २२ ॥
प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः ॥ २३ ॥

सर्गः १०.

KAIKEYI AND DASHARATHA

Then Kaikeyî stripped off her ornaments and flung them upon the ground, and wrapping herself in an old soiled robe, lay upon the floor pretending to be greatly angered. Dasharatha, who loved her very dearly, saw all this when he came to her, and in order to calm her, promised to do whatever she wished if she would but tell him. At this Kaikeyî said "Sometime back, you promised to fulfil two of my desires. Will you do so now?" As soon as the king had assented, she proceeded, "My first desire is that you should crown Bharata as prince, and my second one is that Râma should be banished to the forest for fourteen years."

King Dasharatha was grieved at heart to hear this unexpected desire of his wife, and all his efforts to appease and dissuade her became totally futile. He even told her that he would be unable to live if Râma went to the forest, but she was quite firm. At last Dasharatha begged to be allowed at least to see Râma.



कैकेयी रामश्च.

यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि ॥ ३४ ॥

त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पञ्च च ॥ ३५ ॥

सर्गः १८.

KAIKEYÏ AND RÂMA

Râma came in obedience to the summons of Kaikeyî, and there he saw the sad King and the angry Queen, which astonished as well as grieved him. He asked Kaikeyî why the king was angry and why he would not speak. "The king is not angry," she replied, "but he is ashamed of letting you know what he has promised me. You must release him from his pledge." "I am ready to do anything whatsoever for my royal father," said Râma, "but I beg that he should speak to me." Upon this the king exclaimed, "This wicked woman has ensnared me by a trick, and it is her wish that you should go to live in the forest. But in spite of this you may take my crown from me if you wish." "In compliance with the boon given to me by the King" retorted Kaikeyî, "if you do not banish yourself and if Bharata does not become king, the king your father will go to Hell." "I shall start for the forest at this very moment," replied Râma.

कौसल्यालक्ष्मणसान्त्वनम्.

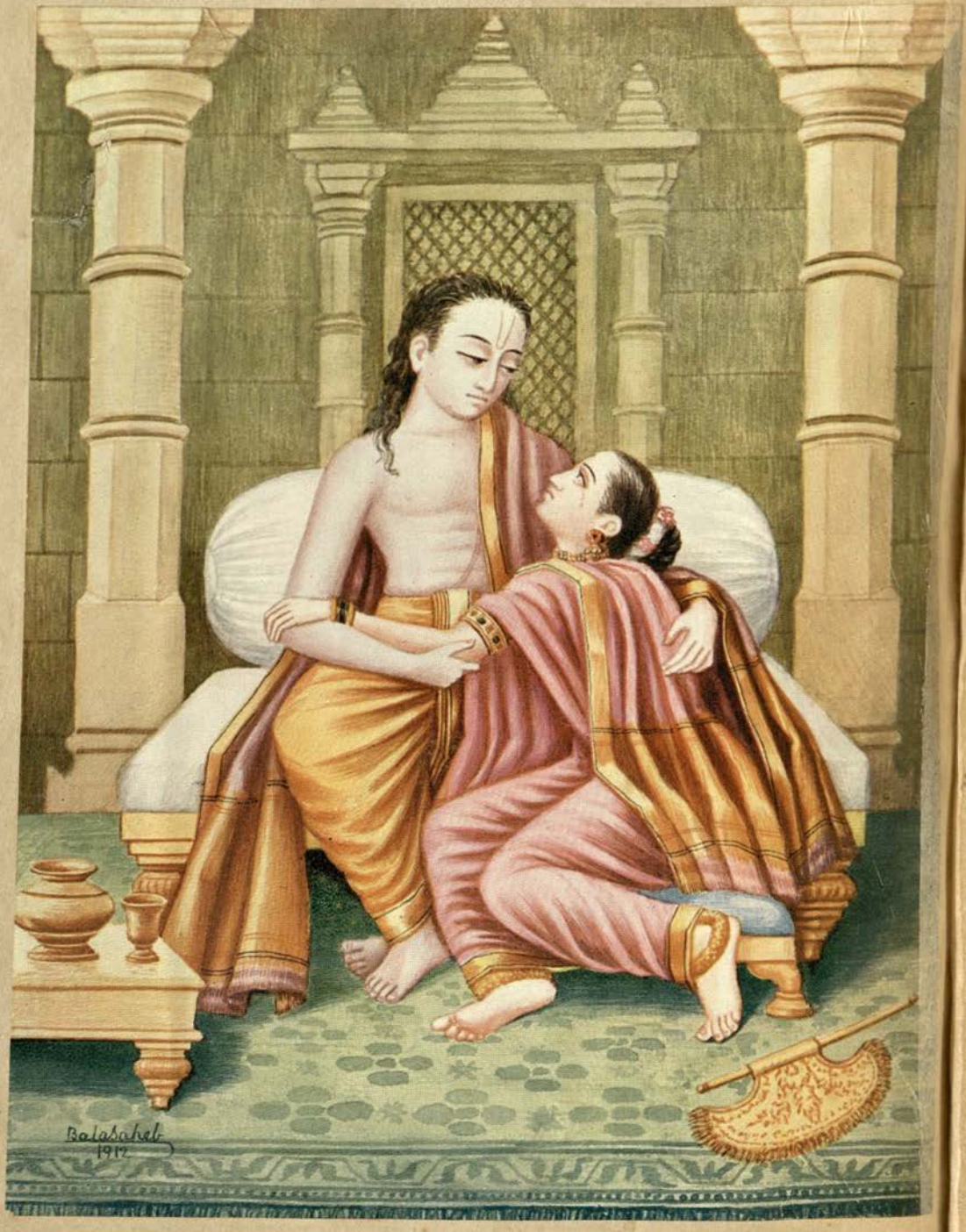
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम् ॥ ३० ॥

सर्गः २१.

HOW KAUSALYA AND LAKSHMAṆA WERE APPEASED

Afterwards Râma, in order to ask the permission of his mother Kausalyâ, repaired to her apartments, where he found her engaged in offering burnt offerings for the purpose of averting the evil influence of certain inauspicious stars. Râma asked her there to allow him to go to the forest. This sudden resolve on the part of Râma at such a time deeply afflicted the heart of the poor mother, and she tried hard to induce him not to leave her, but in vain. Râma consoled her as best as he could and promised her for certain to return in fourteen years.

Lakshmaṇa was very wroth to hear that Râma was going to the forest, and asked his brother's permission to slay all who opposed him with his sword, and to place him on the throne. But Râma caught hold of his hand and dissuaded him from committing so dreadful a deed and at last calmed him by granting him permission to accompany him to the forest.


Balasahel
1912

सीतासान्त्वनम्

स मामनादाय वनं न त्वं प्रस्थितुमर्हसि ॥ १० ॥

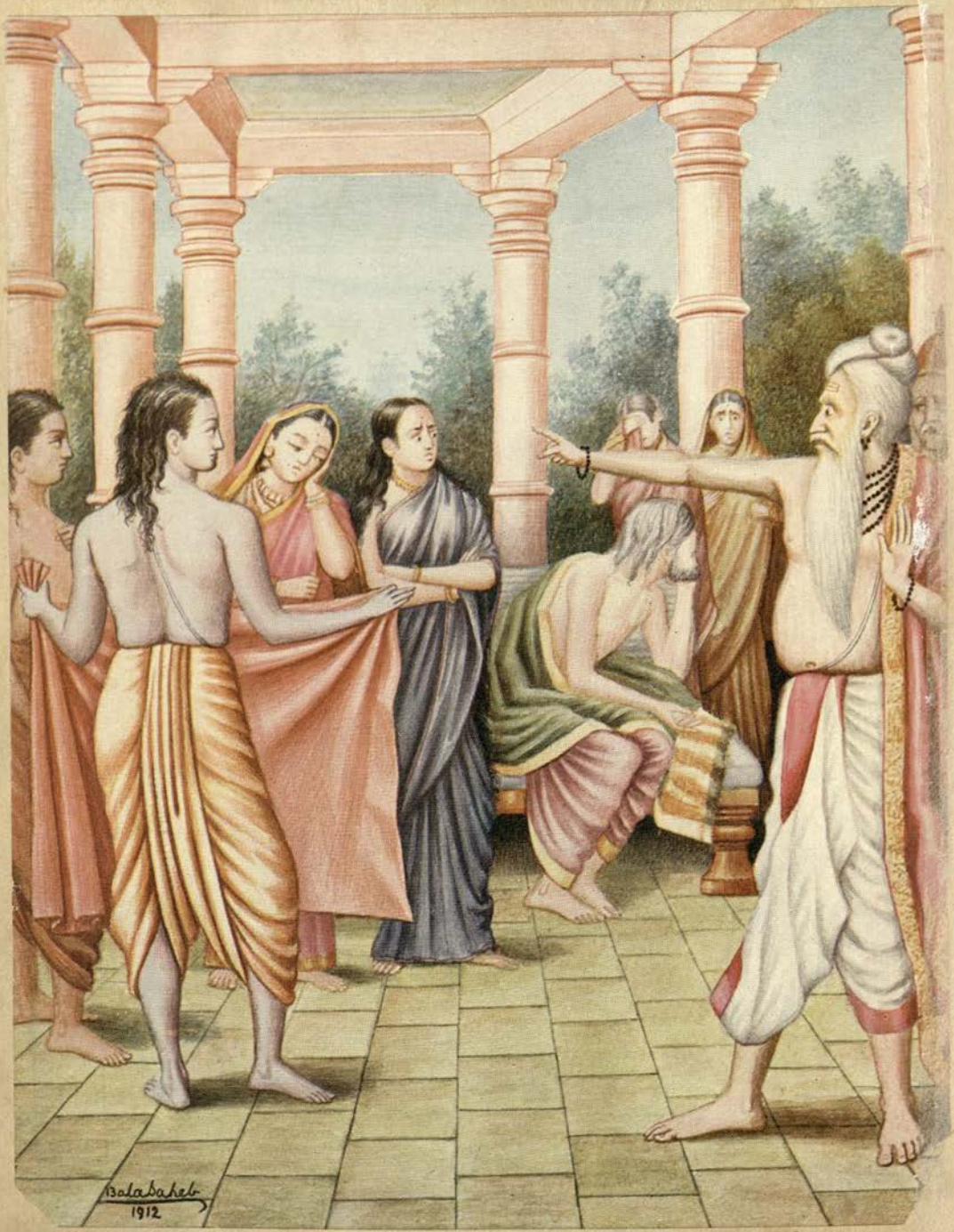
अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः ।

क्षिप्रं प्रमुदिता देवी ॥ ४६ ॥

सर्गः ३०

RÂMA COMFORTS SÎTÂ

Then Râma went to the apartments of his beloved Sîtâ, who was utterly astounded to see her lord approaching without his ornaments or any of the insignia of Royalty. Râma then told her, " the king is banishing me to the forest, and it is desirable that you should stay at home and look properly after my mother's comfort." At this Sîtâ was very sad, and with tears in her eyes, begged Râma to take her also with him, as she was totally unable to stay at home without him. He could not go to the forest leaving behind at home such a virtuous and loving wife, and resolved to take her with him too.


Balasaheb
1912

चीरपरिधानम्

न चीरमस्याः प्रविधीयतेति ।
न्यवारयत्तद्वसनं वसिष्ठः ॥ ३४ ॥

सर्गः ३७.

DONNING THE GARMENTS OF BARK

Râma then put his house in order for his approaching departure. He distributed his houses and ornaments and other things among the Brahmans, and the trio of Râma, Lakshmana, and Sîtâ, proceeded to the apartments of Kaikeyî in order to bid good-bye to the king, where Kaikeyî gave them bark garments to wear instead of their costly silken robes. But Sîtâ could not manage to put them on by herself, at which Râma proceeded to help her. This piteous spectacle grieved Dasharatha very much, and all the women together with Kausalyâ and others began to shed tears. The old preceptor Vasishtha was greatly enraged and cursed Kaikeyî saying, "This device of yours to send Râma to the forest and deprive the king of his life, will never lead to your welfare." At last Dasharatha expressed a desire that Sîtâ should go to the forest in her ordinary costly garments and ornaments, and he ordered his minister Sumantra to take the trio thither in a chariot.

वनगमनम्.

रुदिताश्रुपरिद्यूतं हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरं परमपीडितम् ॥ ३४ ॥

सर्गः ४०.

1914

नौकारोहणम्

अनुज्ञाय सुमंत्रं च सबलं चैव तं गुहम् ।
आस्थाय नावं रामस्तु चोदयामास नाविकान् ॥ ८० ॥

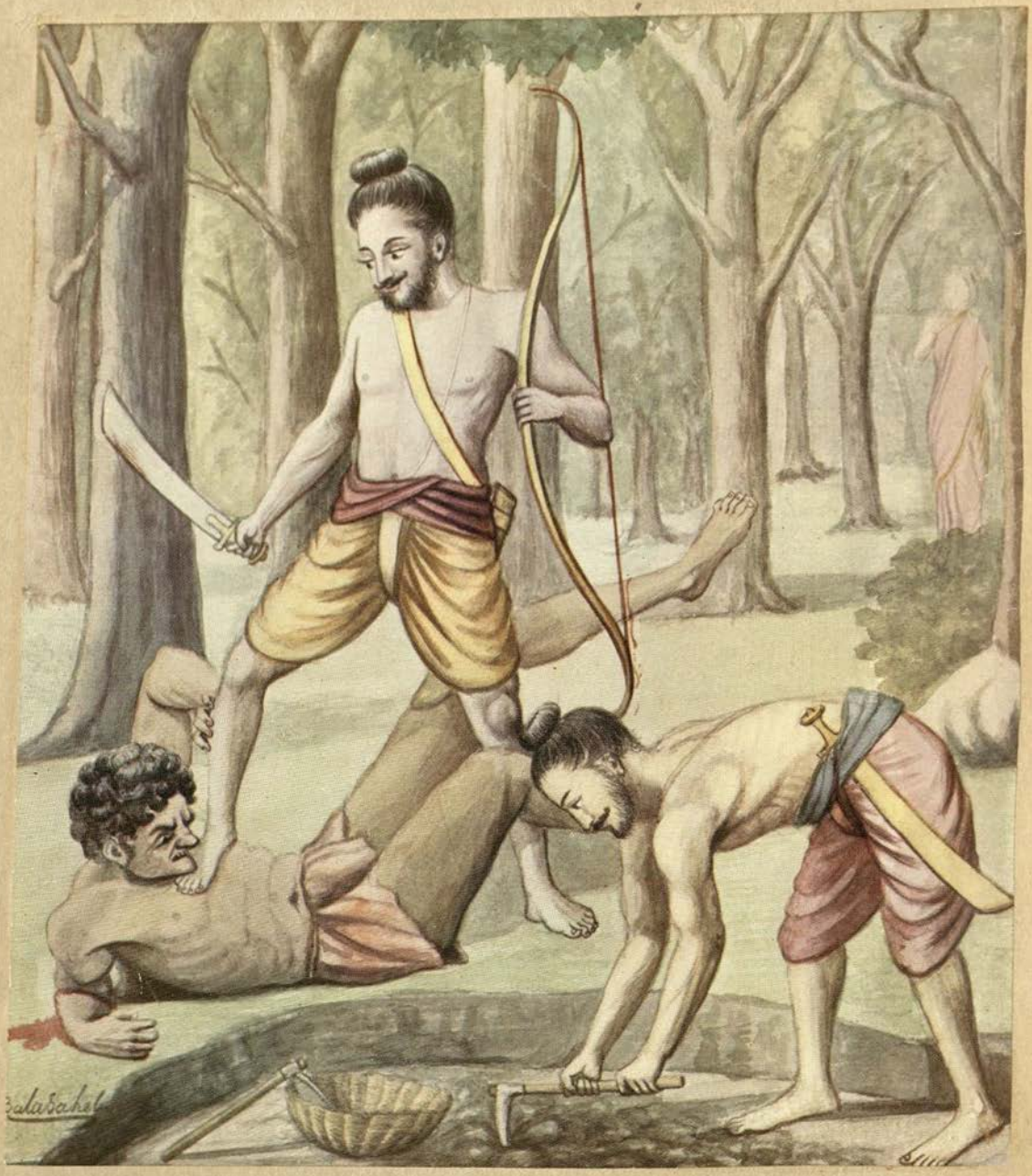
सर्गः ५२.

Balasaheb
1911

पादुकादानम्

सोऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च ।
प्रायच्छत्सुमहातेजा भरताय महात्मने ॥ २३ ॥

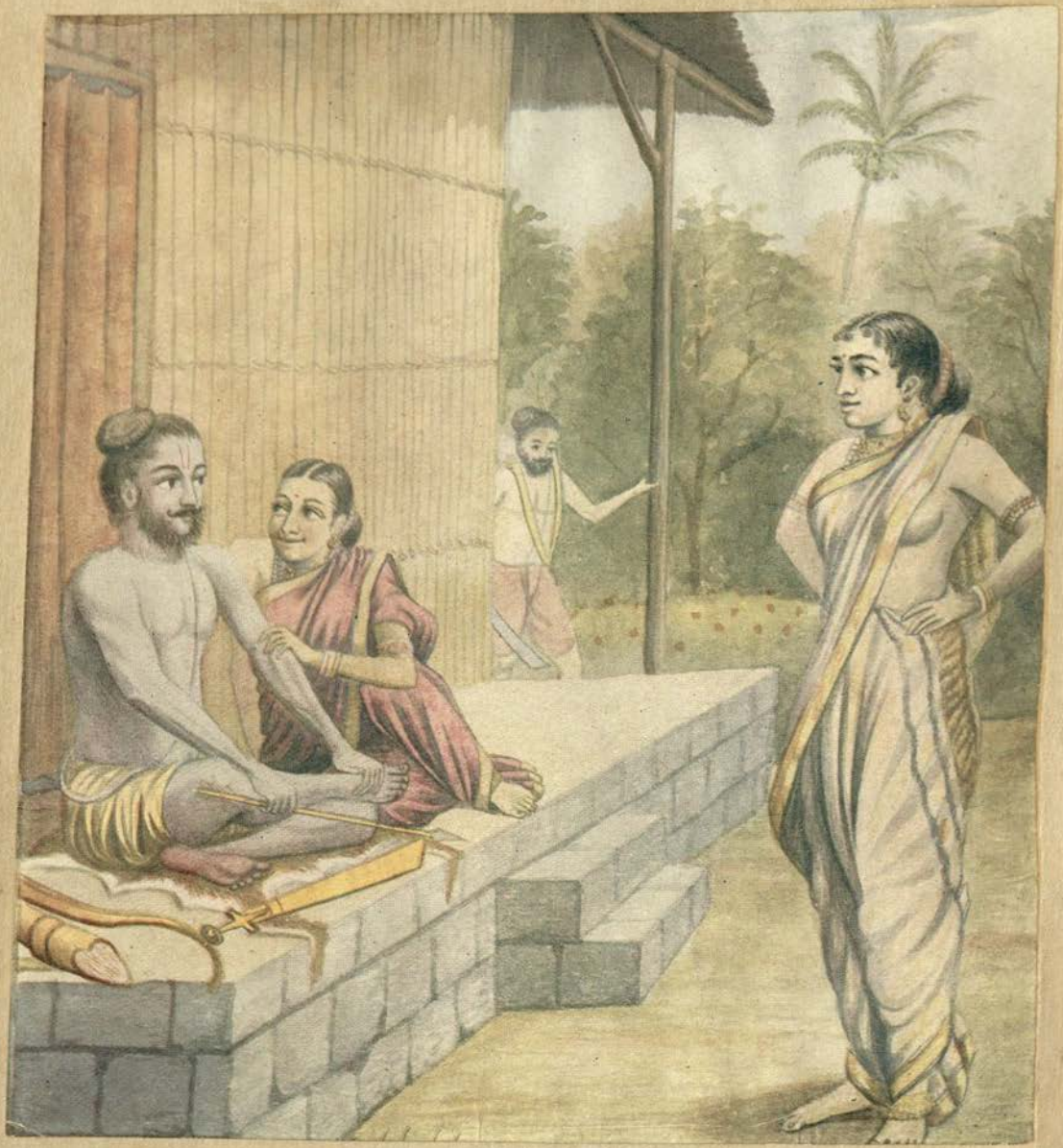
सर्गः ११२.



विराधवधः

इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति ।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान् ॥ २६ ॥

सर्गः ४.



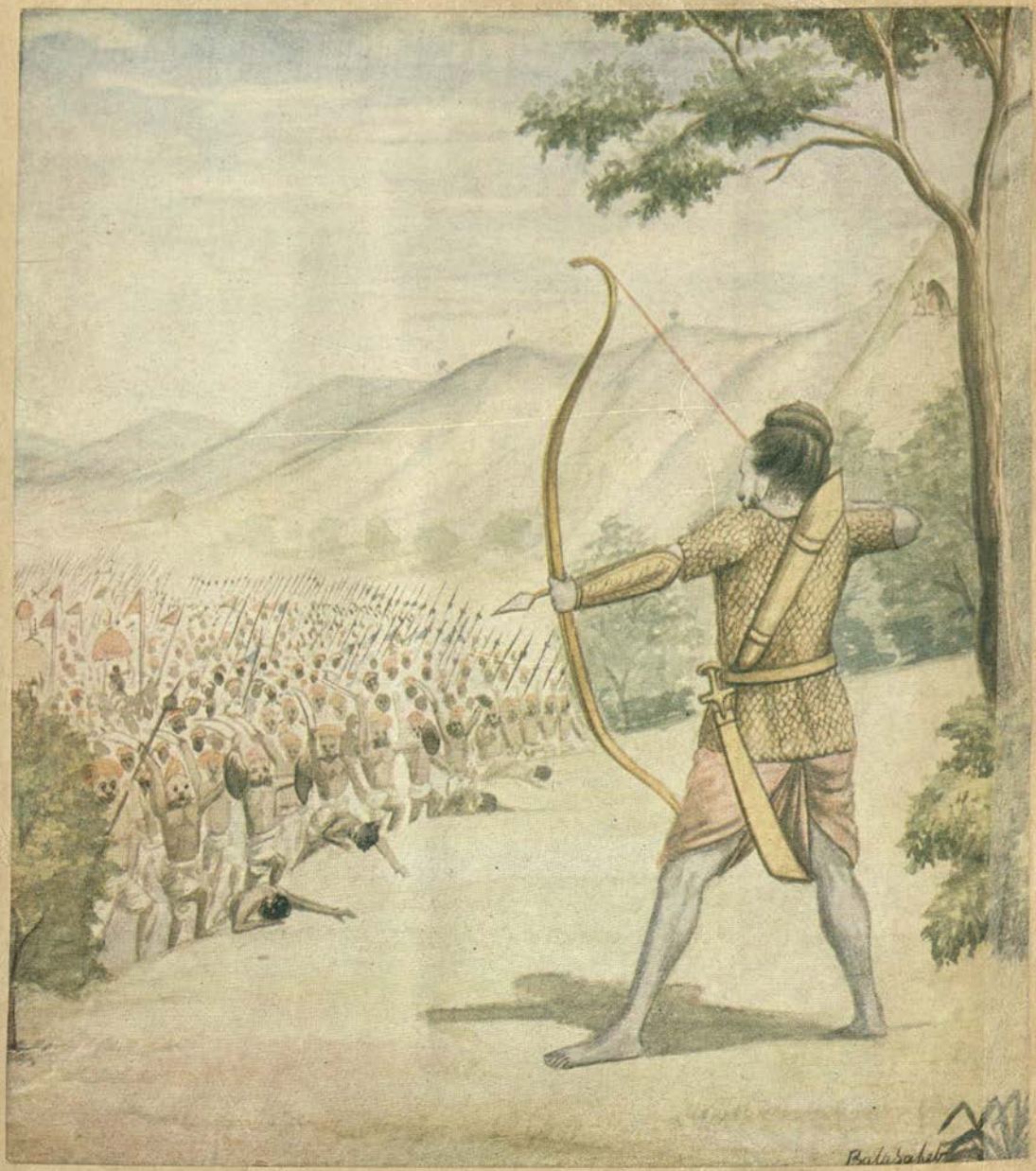
शूर्पणखा.

अहं प्रभासंपन्ना [illegible] छंदवलगामिनी।
चिराय भव भर्ता मे सीतया किं करिष्यसि ॥ २८ ॥

[illegible] ९.

THE DEATH OF THE DEMON VIRÂDHA

Râma and Lakshmaṇa killed many demons residing in the Dandakâ forest. One day a terrible demon named Virâdha attacked them, and picking them both up began to run away with them. At last they stabbed him in the arms with their swords, and compelled him to drop them. Virâdha did not die, though wounded in several places. Thereupon Râma stood with one foot on his breast, while Lakshmaṇa rapidly dug a grave in which they buried him alive.



खरदूषणाभ्यां युद्धम्

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।
त्रयश्च दूषणखरत्रिमूर्धानो रणे हताः ॥ ३५ ॥

सर्गः २६,

SHÛRPANAKHÂ

Râma taking the advice of a sage named Agastya built a hut for himself on the bank of the Gôdâvarî and abode there. Near his hermitage dwelt a horde of demons named Khara and Dûshana and a female demon named Shûrpanakhâ, who was the cousin of Râvaṇa, the king of Lankâ. Shûrpanakhâ became enamoured of Râma's beauty and came to Râma in the form of a lovely woman and shamelessly accosted him, saying, "I have fallen in love with you, so I pray you to take me to wife." At this Sîtâ began to laugh, which excited the anger of Shûrpanakhâ, and she rushed at her with her horrid mouth open. Then Lakshmaṇa, as ordered by Râma, cut off her nose and ears and drove her away.

Balasaheb

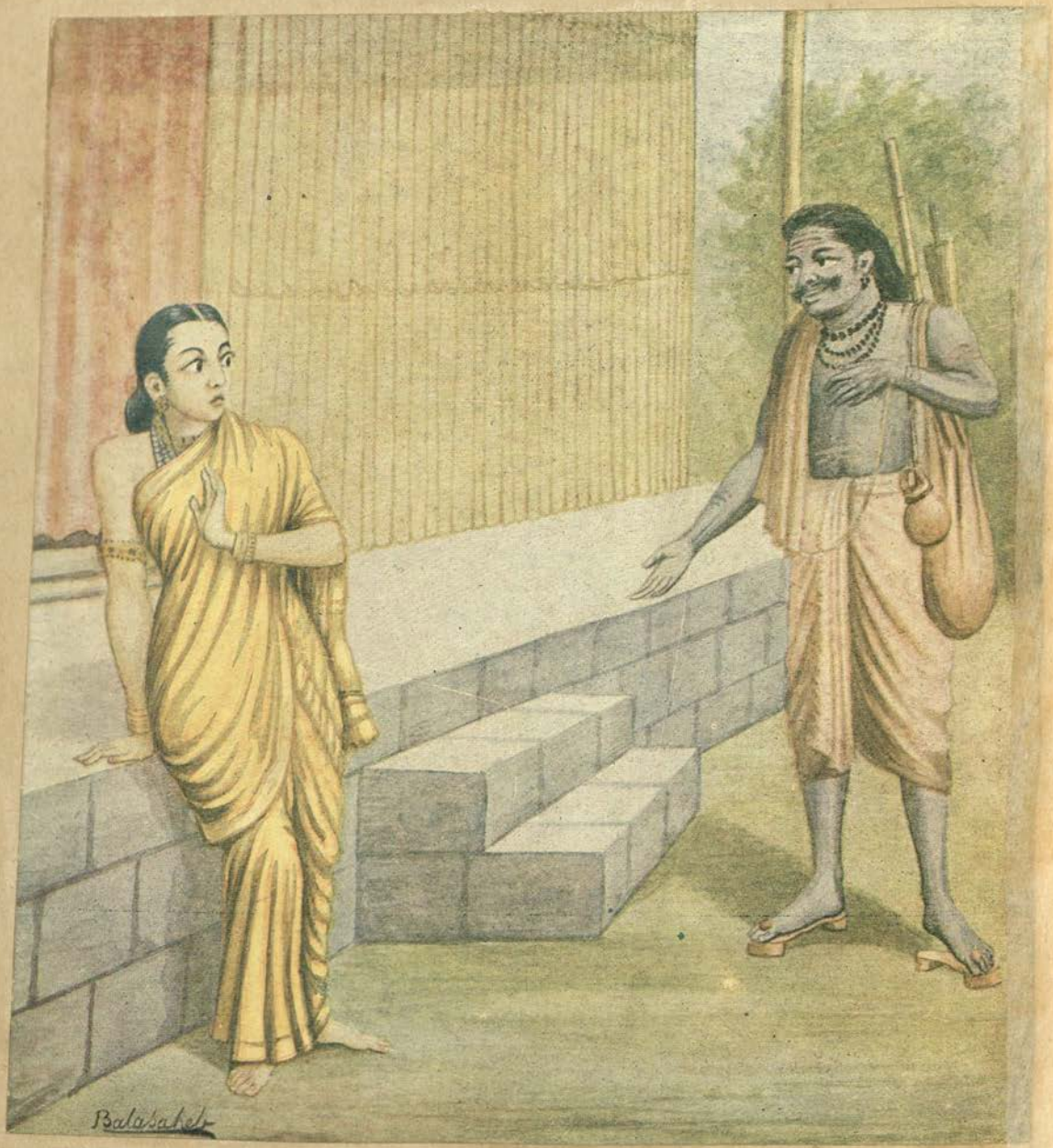
मायामृगः

कुसुमान्यपचिन्वन्ती चचार रुचिरानना ।
अनर्हा वनवासस्य सा तं रत्नमयं मृगम् ॥ ३२ ॥
मुक्तामणिविचित्राङ्गं ददर्श परमाङ्गना ।
तं वै रुचिरदन्तोष्ठं रूप्यधातुतनूरुहम् ॥ ३३ ॥

सर्गः ४२.

THE FIGHT WITH THE DEMON KHARA, DÛSHANA AND OTHERS

Shûrpanakhâ, wailing bitterly, went to her brothers Khara, Dûshana and Trishira, who, beholding her lamentable state, assailed Panchavatî, the residence of Râma, with thousands of demons. Râma told Lakshmaṇa to hide himself with Sîtâ in a cave on a hill, and himself wearing his helmet and armour and taking his bow, fought with the demons. They rushed at Râma with various weapons and missiles, but he killed all of them in a short time, including Khara, Dûshana and Trishira. At the sight of this terrible slaughter Shûrpanakhâ fled to her cousin Râvaṇa at Lankâ (Ceylon).


Balasahib

रावणः

अहं स रावणो नाम सीते रक्षोगणेश्वरः ॥ २६ ॥

सर्गः ४७.

तेन किं भ्रष्टराज्येन रामेण गतचेतसा ।
करिष्यसि विशालाक्षि तापसेन तपस्विना ॥ १६ ॥
रक्ष राक्षसभर्तारं कामय स्वयमागतम् ॥ १७ ॥

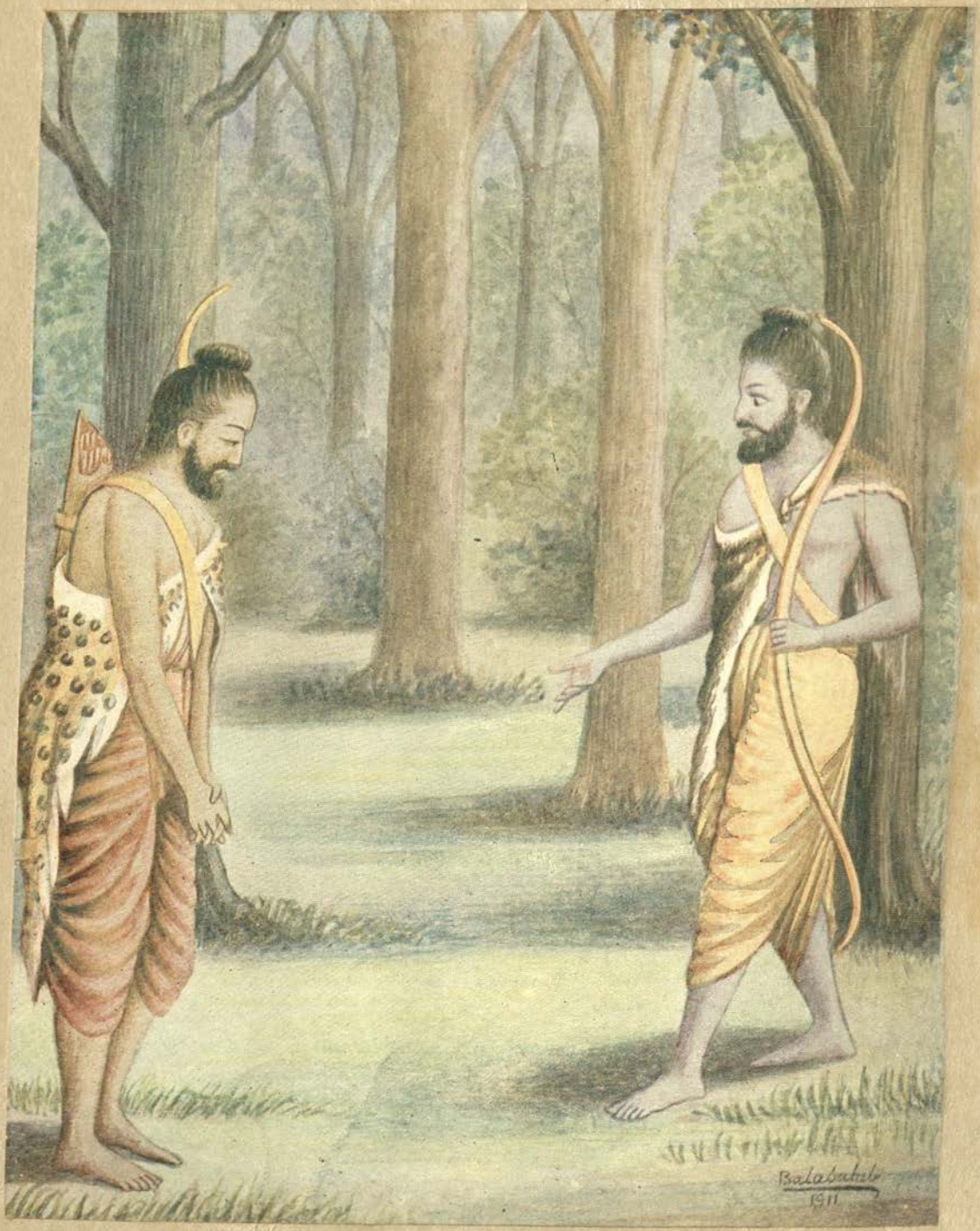
सर्गः ४८.

THE PHANTOM DEER

Râvaṇa was filled with wrath at hearing the news of the slaughter of his kinsfolk, and the outrage inflicted upon Shûrpanakhâ. Moreover, Shûrpanakhâ had inflamed Râvaṇa's passion by dwelling upon Sîtâ's marvellous beauty. So he went to Mârîcha and implored his aid in stealing away the lovely princess. In vain Mârîcha warned the demon king of Râma's prowess; he would not be deterred, so Mârîcha took the form of a PHANTOM DEER with a golden hide flecked with silver spots. Sîtâ saw the Phantom Deer while gathering mango blossoms and Ashoka flowers, and enchanted at the sight of the lovely creature, ran to Râma and begged him to shoot it for her. Râma went in pursuit of the deer, leaving Sîtâ in charge of his brother Lakshmaṇa.

HOW RÂVAṆA CARRIED AWAY SÎTÂ TO LANKÂ

Mârîcha, when wounded by the arrow of Râma, cried aloud "Help, Lakshmaṇa, help," at which Sîtâ was sore afraid and besought Lakshmaṇa to go to the rescue. Lakshmaṇa vainly tried to dissuade her, saying, "Râma cannot be in dread of any one." But Sîtâ on the contrary reproached him, crying, "You want Râma to die, so as to marry me yourself." Lakshmaṇa, weeping bitterly at this unbearable taunt, started to help Râma. Râvaṇa then appeared in the form of an old *fakir*, and praising his exploits and strength tried to induce Sîtâ to become his queen by saying that he was really the king of Lankâ. He then assumed his true form. Sîtâ was terrified at his appearance and threatening words. She screamed aloud for Râma and Lakshmaṇa to come to her rescue, but Râvaṇa, setting her cries at naught, thrust her into his chariot and began to drive her off to Lankâ.


Balabatab
1911

लक्ष्मणनिर्भर्त्सना.

राज्यभ्रष्टस्य दीनस्य दण्डकान्परिधावतः ।
क सा दुःखसहाया मे वैदेही तनुमध्यमा ॥ ३ ॥

सर्गः ५८.

JATÂYU THE LORD OF VULTURES

Jatâyu, the Lord of Vultures, resided near the hut of Râma in Panchavatî. He noticed that Sîtâ was crying aloud for Râma and Lakshmaṇa but was being forcibly carried away by Râvaṇa, and suddenly attacked his chariot. He broke it with the mighty force of his wings and killed the charioteer as well as the steeds that drew it. Râvaṇa alighted and drew his sword. Jatâyu with great courage wounded Râvaṇa in several places, but his wings were cut off by Râvaṇa and he fell to the ground dying. Râvaṇa then went with Sîtâ on his way to Lankâ flying through the air.

Balabahadr

अलंकारत्यागः

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती ॥
ददर्श गिरिशृंगस्थान्पञ्च वानरपुंगवान् ॥ १ ॥
तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम् ।
उत्तरीयं वरारोहा शुभान्याभरणानिच ॥ २ ॥
सुमोच यदि रामाय शंसेयुरिति भामिनी ॥ ३ ॥

सर्गः ५४.

THE NEGLIGENCE OF LAKSHMAṆA

Pierced by the arrow of Râma, Mârîcha assumed his true form and died. Râma, with a heart full of foreboding, came back, when he met Lakshmaṇa weeping. Râma, angry that he had left Sîtâ, said to him, "How could you leave her alone? She may have been devoured by the demons, what may not have happened to her?" Lakshmaṇa dared not repeat the words of Sîtâ, but simply said, "Sîtâ fell into a panic when she heard an imaginary cry for help uttered by some demon and ordered me to go and look for you." They both returned to the hut which was now void of Sîtâ and searched for her everywhere, but in vain. Râma was grief-stricken not to find her. Then by chance they came across Jatâyu, who breathed his last in their presence with the words, "Râvaṇa has carried off Sîtâ to the south."

Bala Saheb
1911

कबंधः

ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ।
अच्छिन्दतां सुसंहृष्टौ बाहू तस्यांसदेशयोः ॥ ८ ॥

सर्गः ७०.

DROPPING THE ORNAMENTS

While Sîtâ was being carried by Râvaṇa on his shoulder through the air, she, without his knowledge, wrapped up some of her ornaments in a corner of her robe. She observed five monkeys on the top of the mountain Rishyamûka, and their attention too was attracted towards her. To their amazement, just then Sîtâ dropped in their midst the bundle of ornaments in the hope that should Râma and Lakshmaṇa happen to go that way in search of her, they should learn that she had passed by that spot.

Balabahel
1911

शबरी.

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृताञ्जलिः ।
पादौ जग्राह रामस्य लक्ष्मणस्यच धीमतः ॥ ६ ॥

सर्गः ७४.

THE DEMON KABANDHA

Râma and Lakshmaṇa, going to the south as instructed by Jatâyu, killed on the way many demons. One day they came across a very terrible demon named Kabandha. His mouth was in his stomach and he had one eye only, and that too on his breast, and his thighs being joined to his belly, he was unable to walk. Yet he devoured beasts by catching them in his huge long arms. He caught Râma and Lakshmaṇa in this way, and was just going to devour them when Râma with his sword cut off his right arm and Lakshmaṇa cut off his left. While they were burning him, a celestial being arose from out of the fire. He was a spirit under a curse. Saluting Râma, he told him to form an alliance with Sugrîva, who lived on the Rishyamûka mountain, whereby he would obtain his object.

KISHKINDHÂ-KÂNDA IV.

KISHKINDHÂ-KÂNDA IV.

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Balasaheb
1911

मारुतिदर्शनम्

युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति ।
तस्य मां सचिवं वित्तं वानरं पवनात्मजम् ॥ ॥ २२ ॥

सर्गः ३.

Balasaheb
1912

सुग्रीवसख्यम्

सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ ॥ १६ ॥

सर्गः ५.

हृदि कृत्वा स बहुशस्तमलंकारमुत्तमम् ।

निश्श्वास भृशम् ॥ १८ ॥

सर्गः ६.

THE ALLIANCE BETWEEN RÂMA AND SUGRÎVA

Râma and Sugrîva took an oath, in the presence of the sacred fire, to be friends even unto death and to help each other in all their undertakings. Then Sugrîva brought the ornaments and the garments cast down by Sîtâ and showed them to Râma. Immediately Râma recognized them and his grief broke out afresh at the sight of these precious relics. Lakshmaṇa also recognized the garments and anklets of Sîtâ. Sugrîva agreed to give his aid in finding out Sîtâ and bringing her back. Râma, on the other hand, promised to kill Vâli and to secure the lordship over the Monkeys for Sugrîva.

Bala Sahib

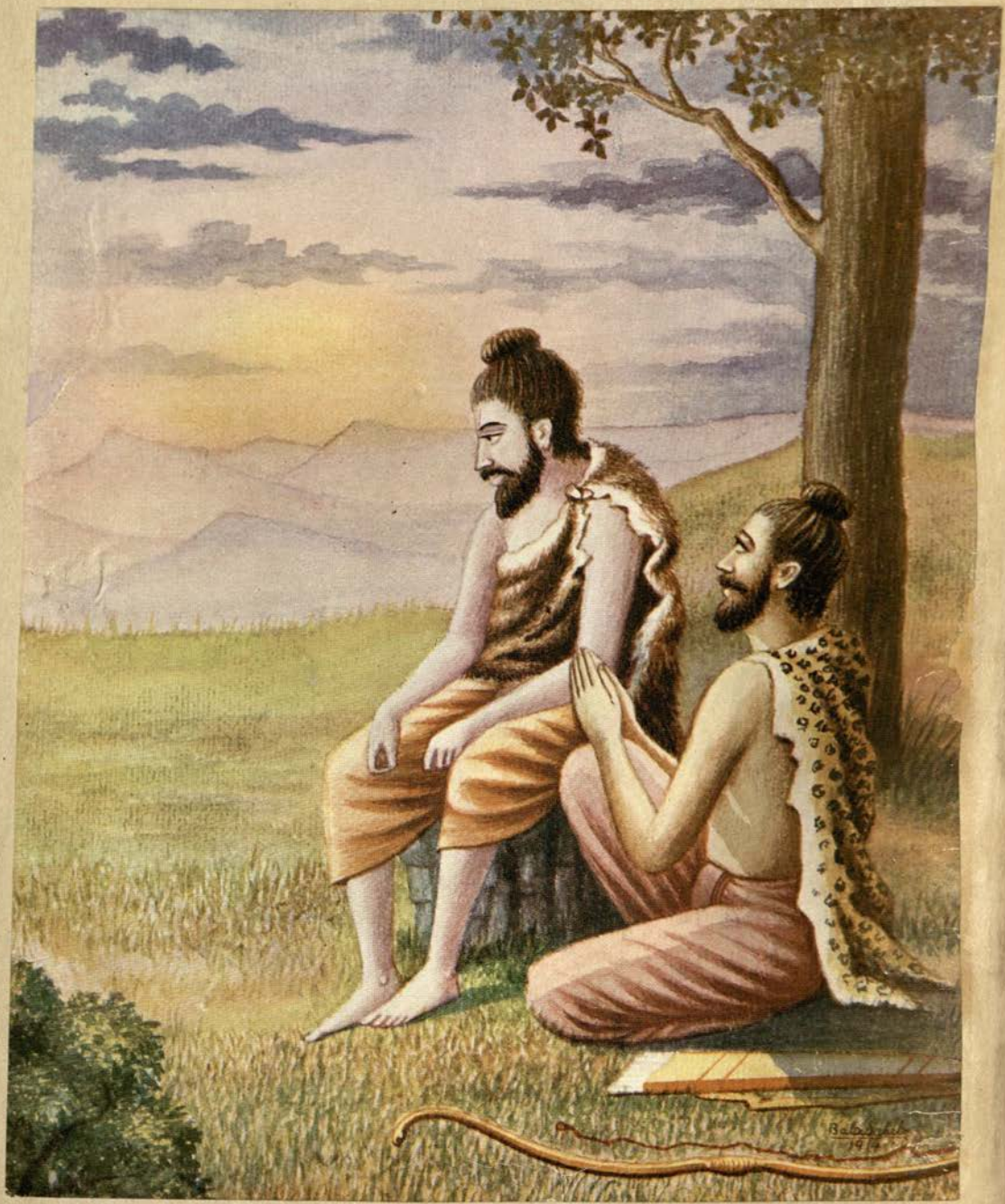
वालिवधः

राघवेण महाबाणो वालिवक्षसि पातितः ॥ ३५ ॥

सर्गः १६.

THE DEATH OF VÂLI

Formerly Vâli and Sugrîva had been fast friends. Once Vâli entered a cave to fight the demon Dundubhi and asked Sugrîva to guard the entrance. Many days elapsed and Vâli did not return ; so Sugrîva thinking his brother must be dead, and wishing to keep the demon from coming out, blocked up the mouth of the cave and going to Kishkindhâ proclaimed himself king. After many days Vâli killed the demon and returned. He was very angry to see that Sugrîva had shut the mouth of the cave and usurped the throne. He dethroned Sugrîva and drove him into exile. Sugrîva went to the mountain Rishyamûka with four of his advisers and ministers. For formerly a curse had been laid upon Vâli, that his head should be broken if he set foot on that mountain. Sugrîva, when he won Râma for his ally, challenged Vâli to a duel. Seeing Sugrîva tired, Râma shot Vâli with an arrow. Afterwards Lakshmaṇa proceeded to Kishkindhâ and seated Sugrîva on the throne.



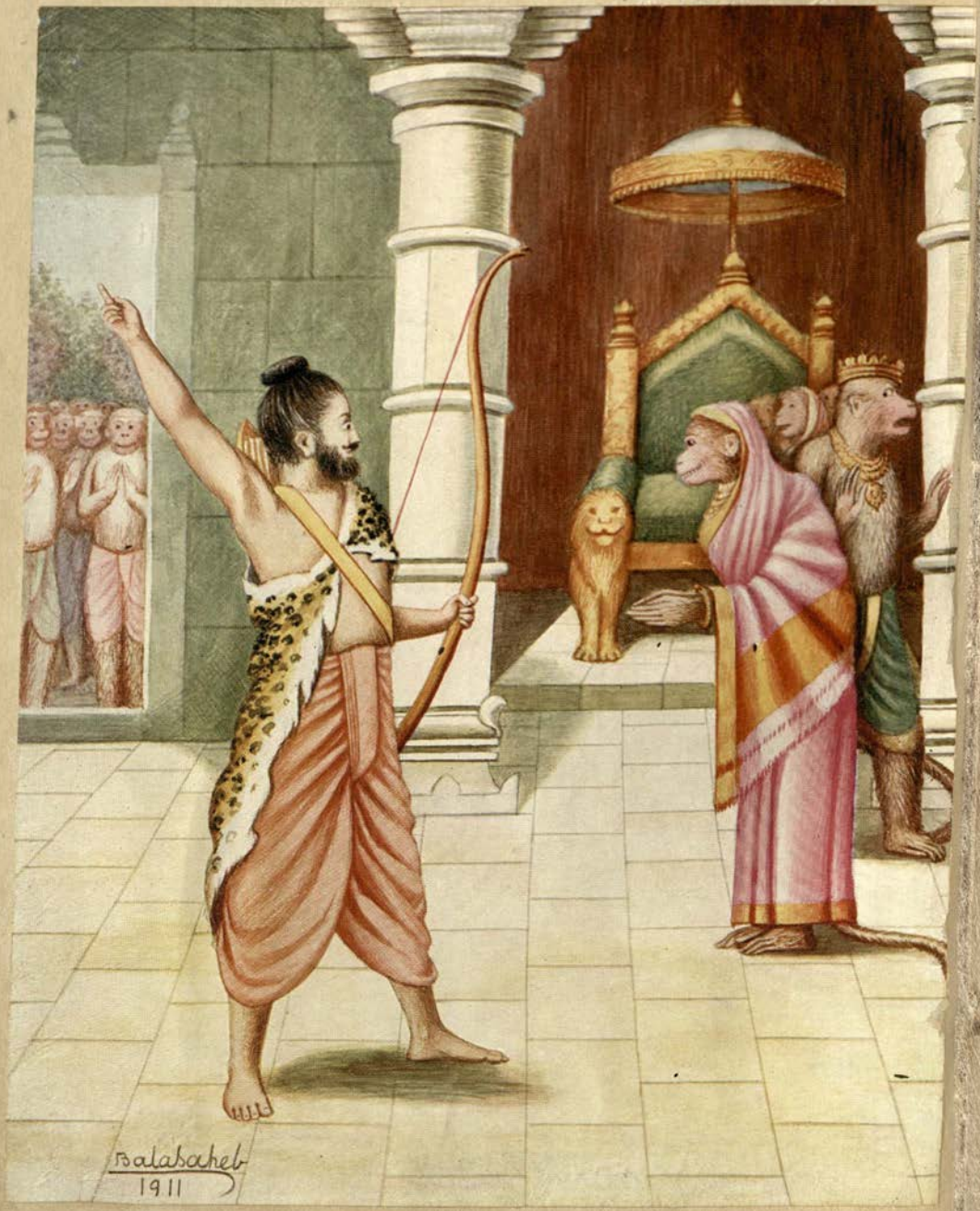
ऋष्यमूकपर्वते.

इमाः स्फीतगुणा वर्षाः सुग्रीवः सुखमश्नुते ।
विजितारिः सदारश्च राज्ये महति च स्थितः ॥ ५७ ॥
अहं तु हृतदारश्च राज्याच्च महतश्च्युतः ।
नदीकूलमिव क्लिन्नमवसीदामि लक्ष्मण ॥ ५८ ॥

सर्गः २८.

SUGRÎVA'S FAITHLESSNESS

It was settled that Sugrîva, as soon as he became king, should call the monkeys from all the quarters of the world and should send them out to find Sîtâ. But he forgot all these things when he came into possession of his fortune. Râma and Lakshmaṇa were staying on the mountain Prasravaṇa. Râma was very grieved to see that Sugrîva discontinued his visits to them from the time of his winning the throne, though now the rainy season was over. Every day the sorrow of Râma increased at the thought, "Where is Sîtâ, and what can have happened to her?" Lakshmaṇa tried his best to calm him, but without any effect.


Balasaheb
1911

लक्ष्मणः सुग्रीवश्च.

न स संकुचितः पन्था येन वाली हतो गतः ।
समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः ॥ १८ ॥

सर्गः ३४.

LAKSHMAṆA AND SUGRÎVA

Ordered by Râma, Lakshmaṇa went to Kishkindhâ to interview Sugrîva. Sugrîva was then enjoying himself in the harem with his wives, Târa, Rûma, and others. At this Lakshmaṇa was very angry, and reproaching Sugrîva, severely said, "That road is not closed by which Vâli went when he was killed." Hearing this Sugrîva was very frightened, and asking Târa to appease Lakshmaṇa, he hid himself behind her. Târa pacified Lakshmaṇa with all sorts of entreaties. Then Lakshmaṇa brought Sugrîva into Râma's presence.

BalaSaheb

मुद्रिका.

ददौ तस्य ततः प्रीतः स्वनामांकोपशोभितम् ।
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः ॥ १२ ॥

सर्गः ४४.

THE RING

Sugrîva yielded to Râma and sent forth heralds to call together all the monkeys that were his servants. In a few days a mighty horde of monkeys had mustered at Prasravaṇa. These he divided into four squadrons for sending them out in all directions to search for the lost Sîtâ. As Sugrîva had seen Râvaṇa carrying her off southwards he decided to despatch his best and most powerful warriors in that direction. Mâruti, Angada, Jâmbavâna and other valiant fighters were selected for this perilous mission. As they were about to go forth upon their quest Sugrîva turned to Râma and said, " This Mâruti is the mightiest of all my hosts. He will succeed if any one does." So Râma gave Mâruti his ring and describing to him the beautiful features of his lost wife so minutely that there could be no mistaking her, sped him on his errand.

Balabahel
1915

हनुमज्जन्म.

अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने ।
फलं चेति जिघृक्षुस्त्वमुत्पत्याभ्युद्गतो दिवम् ॥ २१ ॥

सर्गः ६६.

THE BIRTH OF MÂRUTI

Mâruti was born of Anjanâ at the time of sunrise on the full moon day in Chaitra, the first month of the lunar year. When he was born, his mother Anjanâ went in search of wild fruit to nourish herself.

In the meanwhile the sun rose in his glory, and Mâruti, thinking it to be a scarlet fruit, leapt in the air towards it. He reached the disc of the sun and caught hold of it, but his hands were burnt and he threw it down. Again he seized it and again he threw it down. In this way the sun was shaken in his course through the heavens.

Balasaheb
1911

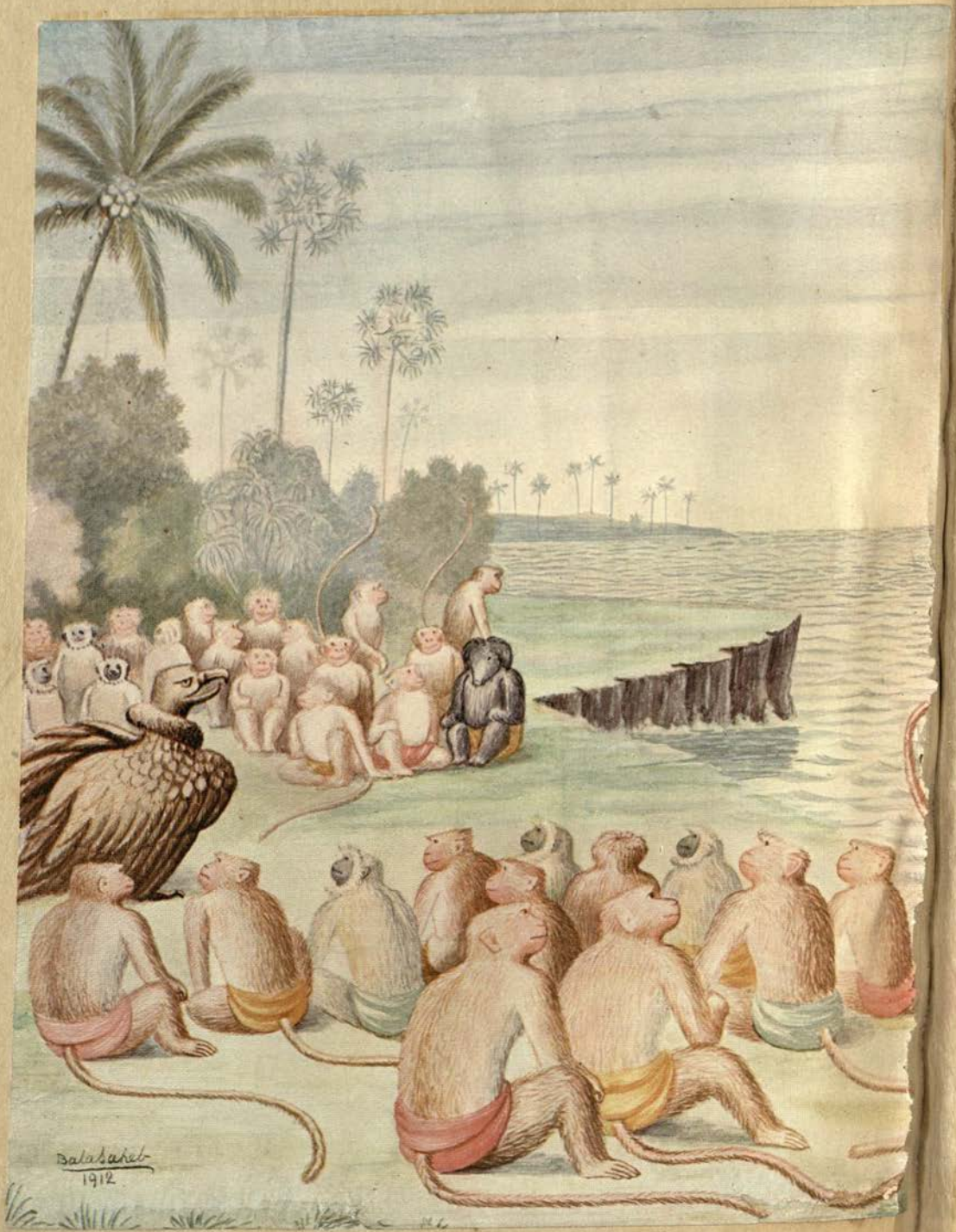
इंद्रेण सह हनुमतो युद्धम्

त्वामप्युपगतं तूर्णमन्तरिक्षं महाकपे।
क्षिप्तमिंद्रेण ते वज्रं कोपाविष्टेन तेजसा॥ २३॥

सर्गः ६६.

THE FIGHT BETWEEN INDRA AND MÂRUTI

When Indra the king of the Gods came to hear of this, he advanced with all his army to the spot. Mâruti defeated all the hosts of the Gods, who began to run away in disorder. At last Indra mounted on his elephant Airâvata charged him and smote him with his thunderbolt. It struck Mâruti on the chin, but the mighty bolt which cleaves mountains asunder made only a little wound and left a scar on the chin of the Monkey God. And so Mâruti was called Hanumân (" The God with the *scarred chin* ") ever afterwards.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1912

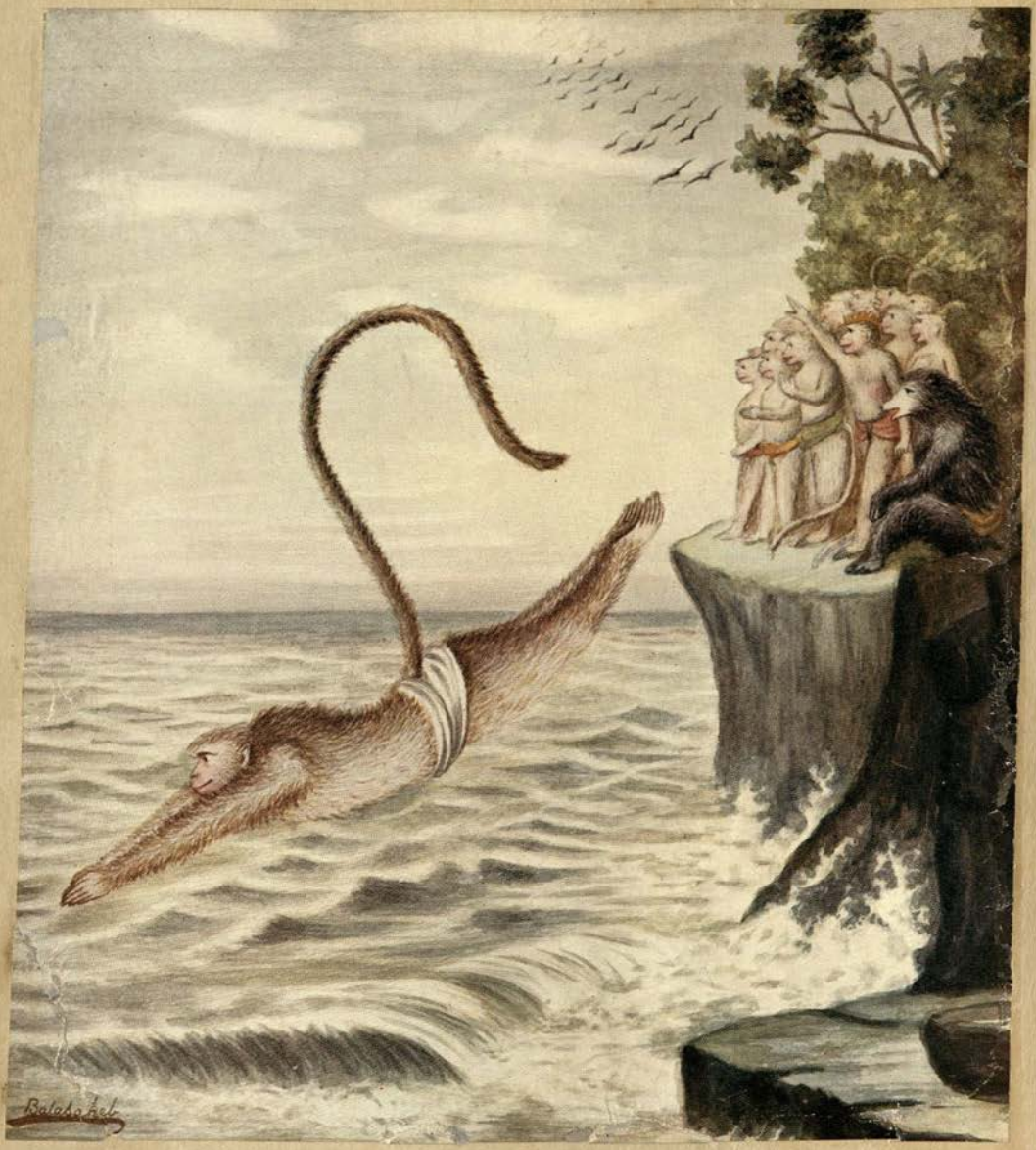
संपातिः

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने।
तस्मिल्लंकापुरी रम्या निर्मिता विश्वकर्मणा ॥ २० ॥
तस्यां वसति वैदेही दीना कौशेयवासिनी ॥ २२ ॥
सर्गः ५८.

SAMPÂTI

Hanumân, Jâmbavâna the bear, Angada and others, after encountering many difficulties, reached the banks of the southern ocean. They were filled with sorrow at the thought that Sîtâ was nowhere to be found. Then Sampâti the brother of Jatâyu, who lived there, came and told them that Sîtâ had been carried away by Râvaṇa to Lankâ and was being kept prisoner in the Ashoka Garden. All the monkeys were delighted at this news. At last it was unanimously settled that Hanumân should cross the ocean, search for Sîtâ in Lankâ and then return. Accordingly Hanumân climbed the Mahendra Mountain and prepared to cross the ocean.

SUNDARA-KÂNDA V



समुद्रोल्लंघनम्

समुद्रस्योर्मिजालानामुरसा शैलवर्ष्मणा।
अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः ॥ ६७ ॥

सर्गः १.

CROSSING THE OCEAN

Having prayed to all the gods, Hanumân leapt with all his might from the top of the hill Mahendra. The monkeys on the shore raised a mighty shout of joy which doubly encouraged him. On the way he was troubled by a seafowl named Sinhikâ but he killed her and went ahead, and soon, at sunset, reached the island of Lankâ.

Bala Sahib

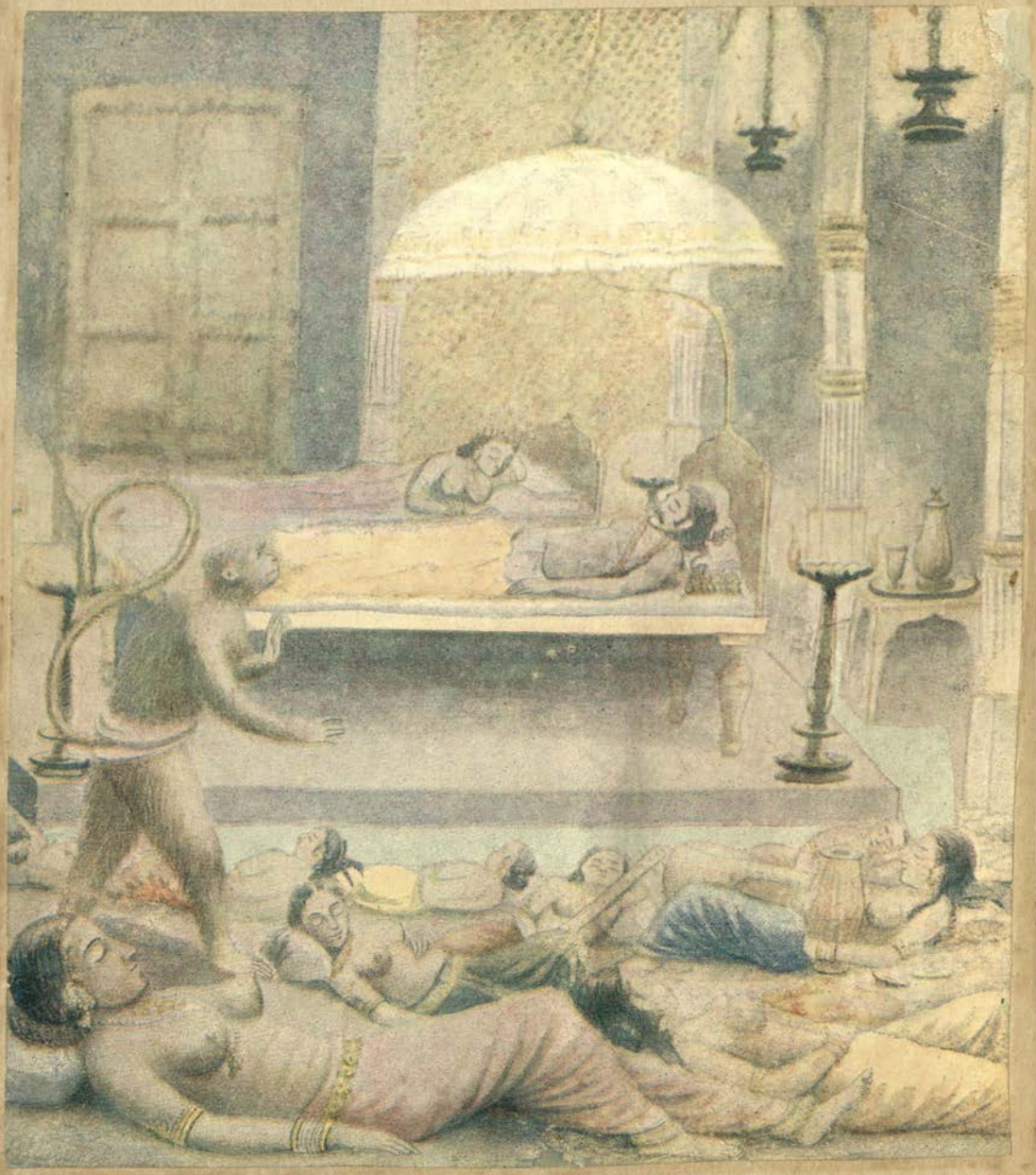
मुष्टिनाभिजघानैनां हनुमान्क्रोधमूर्च्छितः ॥ ४० ॥

सा तु तेन प्रहारेण विव्हलांगी निशाचरी (पपात) ॥ ४१ ॥

सर्गः ३.

THE GATE OF LANKÂ

To enter Lankâ unnoticed Hanumân assumed a very small form. In the silence of the evening he approached the gate of Lankâ, when he was stopped by a female demon named Lankâ guarding the portal. Mâruti smote her with his left hand and not with his right, as she was a woman, which made her vomit blood and lie senseless on the ground. Mâruti then entered Lankâ unobstructed.



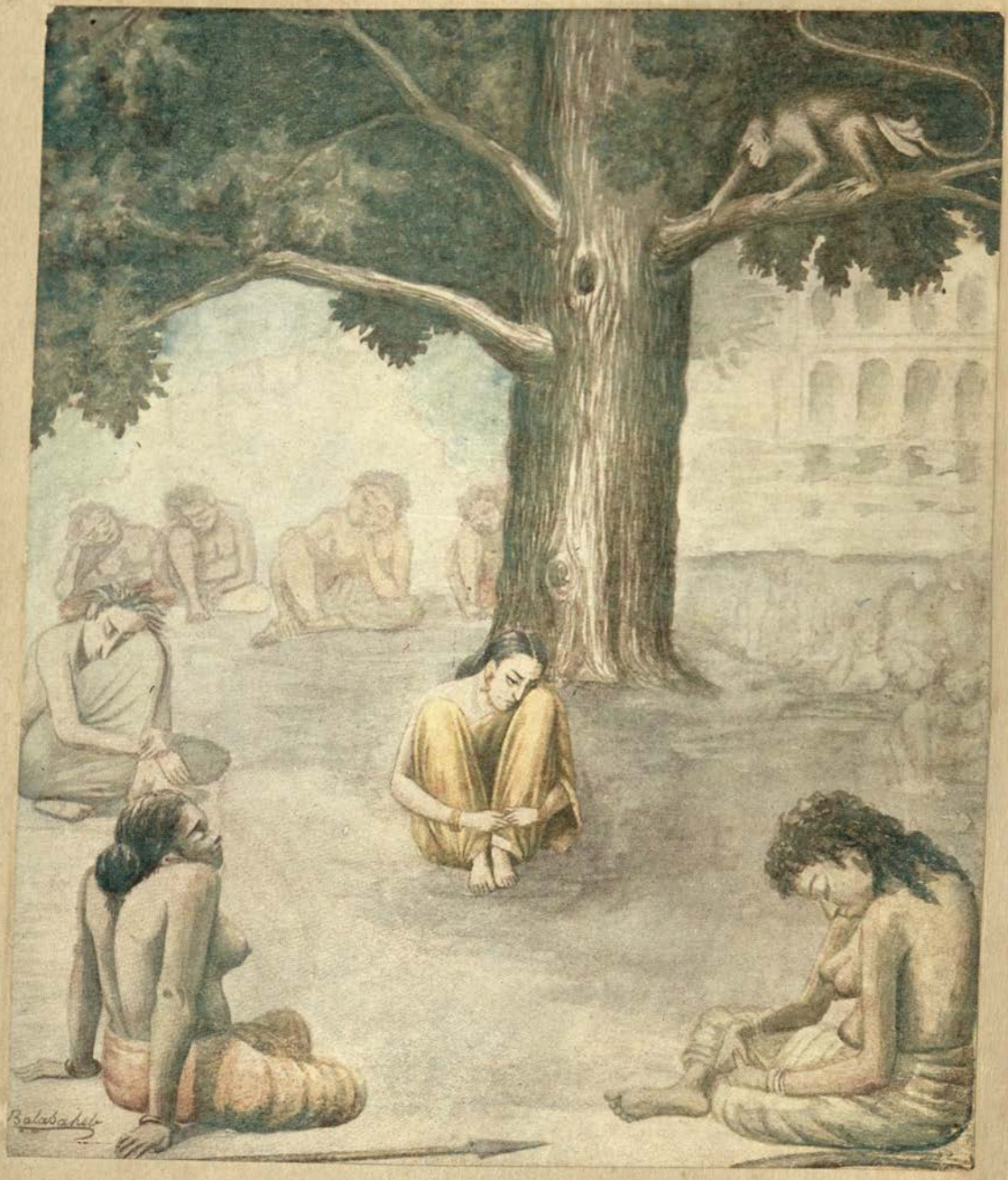
रावणान्तःपुरम्

एवं सर्वमशेषेण रावणान्तःपुरं कपिः।
ददर्श स महातेजा न ददर्श च जानकीम्॥ ३६॥

सर्गः ११.

THE HAREM OF RÂVAṆA

Mâruti, after searching in vain in many mansions, entered the palace of Râvaṇa, and looked about for Sîtâ in his harem, where he was sleeping on a bedstead with Mandodarî, his wife, beside him. Many other women lay carelessly about, quite drunk, and embracing the musical instruments upon which they had played during the first part of the night. Mâruti first mistook Mandodarî for Sîtâ, but soon found out his mistake when he remembered the description given by Râma.


Balasaheb

सीतादर्शनम्

तां समीक्ष्य विशालाक्षीं राजपुत्र्यमनिन्दिताम् ।
तर्कयामास सीतेति रावणप्रपादतः ॥ ४० ॥

सर्गः १५.

HOW SÎTÂ WAS DISCOVERED

Mâruti was extremely sorry that Sîtâ could not be found anywhere in the palace. He even thought that all his efforts in crossing the sea had been in vain. At last, utterly dejected, he entered the Ashoka Garden hard by, and while roaming about caught sight of Sîtâ, pale and pensive, sitting under the big Shisva tree. All the time she kept calling upon the name of Râma. Mâruti at once recognized her. She was surrounded by fearful and horrid female demons. Mâruti was overjoyed to have found Sîtâ at last.

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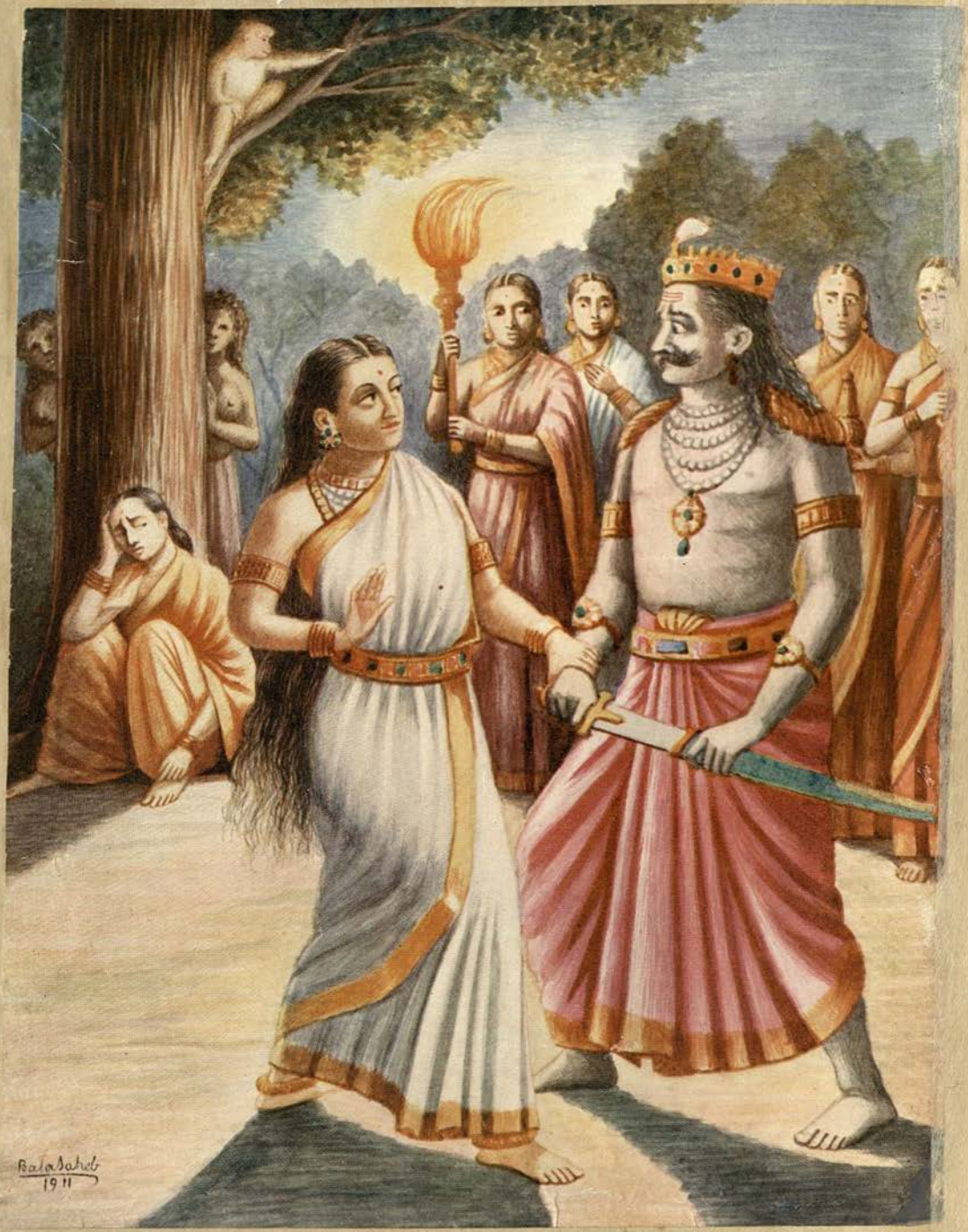

Balasahib
1911

रावणागमनम्

उवाच रावणः सीतां भुजंग इव निश्वसन् ॥ ३० ॥

नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा ॥ ३१ ॥

सर्गः २२.

THE ARRIVAL OF RÂVAṆA

At dawn a noise came from the harem, at which Mâruti hid himself in the thick branches of the Shisva tree. Just then Râvaṇa arrived there with Mandodarî and other women. Some were holding torches, and some chauries, while others carried wine jars. Râvaṇa said to Sîtâ, "Forget all about Râma. Submit to me, for I find nothing pleasant in the world but you. Râma being a man cannot have access here, and even though he comes he can do no harm to me." At these words of Râvaṇa, Sîtâ answered, "Boast not, you villain, of your valour and your strength. Why could you not face Râma? Why did you steal me away like a coward when Râma and Lakshmaṇa were absent? Râma will build a bridge over the sea, or will dry it up with his arrows and kill you and all your sons." Râvaṇa was enraged at this defiant language, and drawing his sword rushed at her to kill her. But Mandodarî stopped him and begged him to pardon the poor pale woman. Râvaṇa went away to his harem crying angrily, "if Sîtâ does not submit to me in two months more, dress her for my breakfast."

Balasaheb

मुद्रिकादानम्

वानरोऽहं महाभागे दूतो रामस्य धीमतः ।
रामनामांकितं चेदं पश्य देव्यंगुलीयकम् ॥ २ ॥

सर्गः ३६.

PRESENTING THE TOKEN

When Râvaṇa had left the place, the female demons watching Sîtâ tried to induce and frighten her in many ways, but afterwards being tired went to sleep. Sîtâ thought that escape from her misery was impossible. When all was quiet, Mâruti called softly to her from the tree, at which Sîtâ was terrified, for she thought him to be Râvaṇa in the form of a monkey. But Mâruti, telling Sîtâ his name, said, "I am a servant of Râma and the messenger of Sugrîva, and am sent to find you out." Saying this, he gave her Râma's ring. Sîtâ was filled with joy to receive the ring from him, and asked him to relate to Râma all her misery and to tell him to release her within two months. He then asked her to hand over to him a token to be presented to Râma. She gave him a jewel from her necklace and said that Râma would recognize it.

जंबुमालिवधः

अतिवेगोऽतिवेगेन भ्रामयित्वा महोत्कटः ।

परिघं पातयामास जंबुमालेर्महोरसि ॥ १६ ॥

सर्गः ४४.

THE DEATH OF JAMBUMÂLI

At daybreak Mâruti destroyed all the trees in that garden, except the one under which Sîtâ was sitting. He killed with an iron rod all the forest guards who tried to stop him. Some of the female demons keeping watch over Sîtâ, warned Râvaṇa, who sent Jambumâli with an army. Mâruti slew him with one stroke of the iron rod and killed his army too. Hearing this, Râvaṇa sent his son Aksha, but he too suffered the same fate. At last, Indrajit skilfully caught Mâruti in a snare and took him to Râvaṇa.

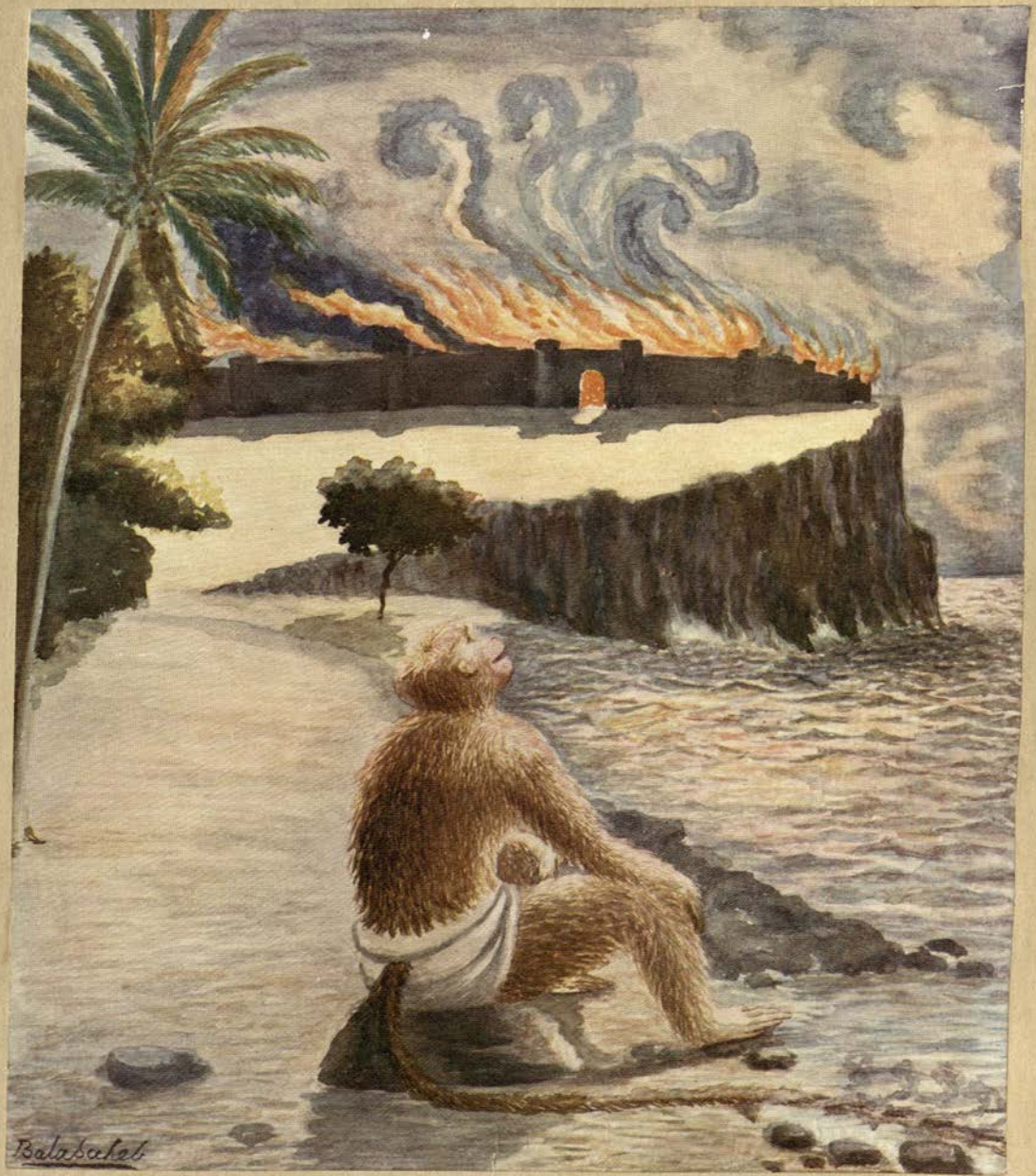
लंकादहनम्

हनूमता वेगवता वानरेण महात्मना ।
लंकापुरं प्रदग्धं तद्वृक्षेण त्रिपुरं यथा ॥ ३० ॥

सर्गः ५४.

THE BURNING OF LANKÂ

Râva a in anger ordered his men to wrap Mâruti's tail in rags soaked in oil, and to ignite it. Mâruti with his tail on fire was taken in triumph round the capital with drums beating along with him. At last Mâruti assumed a small form and somehow eluded his captors. He caught hold of an iron rod which was lying there and killed all the drummers and guards. Then with his ignited tail he flew from one house-top to another and set all Lankâ on fire. Women and children ran through the streets helter-skelter and within a short time the whole city was ablaze.


Balabalab

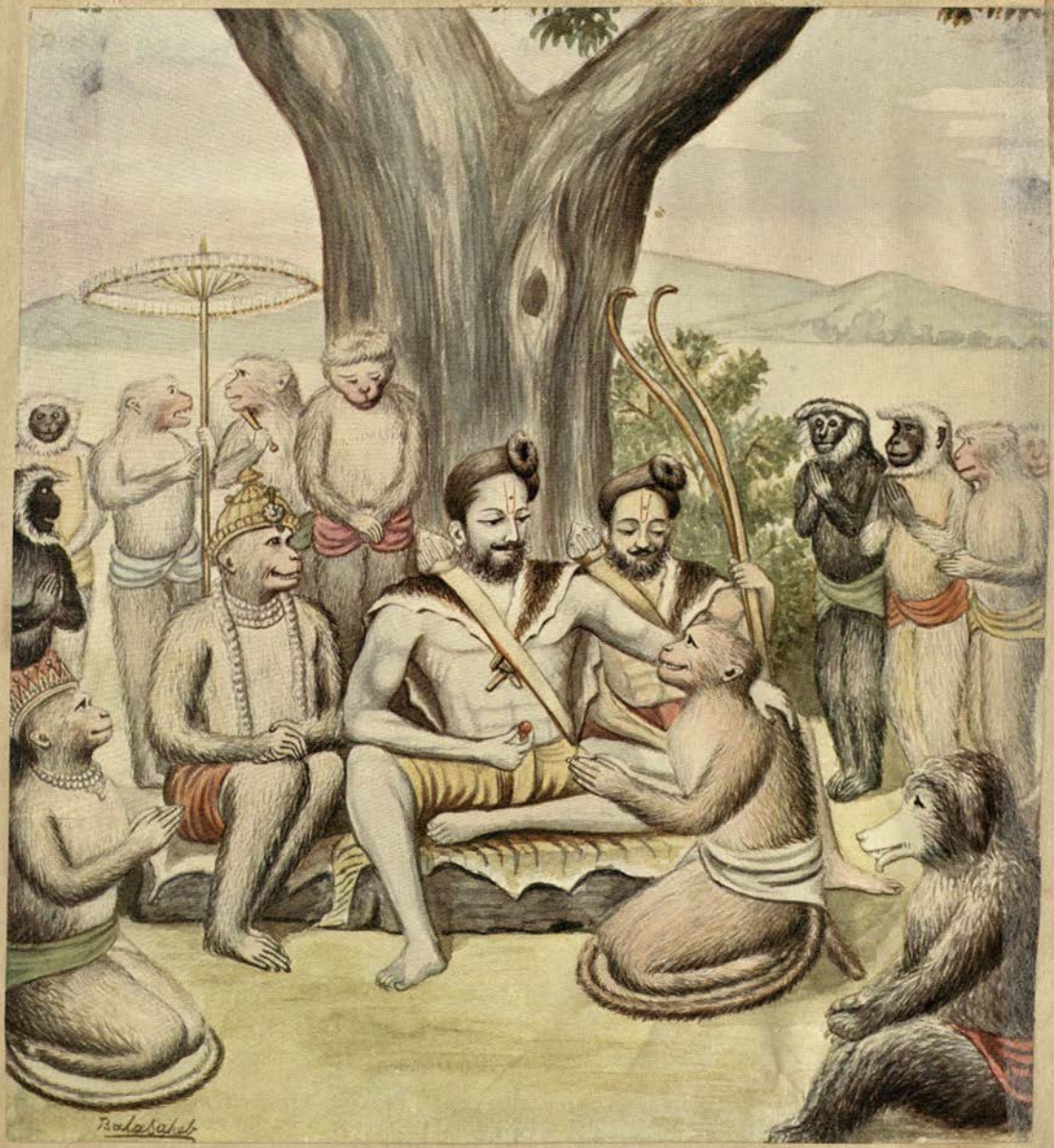
पुच्छाग्निशमनम्

लंकां समस्तां संपीड्य लांगूलाग्निं महाकपिः ।
निर्वापयामास तदा समुद्रे हरिपुंगवः ॥ ४९ ॥

सर्गः ५४.

HOW MÂRUTI EXTINGUISHED HIS BURNING TAIL

Then going to the ocean, Mâruti dipped his burning tail into the cool water. He was right glad to see Lankâ ablaze. But it suddenly occurred to him that Sîtâ too might have been burnt in the fire that destroyed the Ashoka forest. So he rushed off to see, but was glad to find her safe. He said to her, " Râma will soon come and kill Râvaṇa and release you." She then with tears in her eyes let Mâruti go.


Balasaheb

रामदर्शनम्

एवं मया महाभाग दृष्टा जनकनंदिनी ॥ १९ ॥

अभिज्ञानं च मे दत्तम् ॥ २० ॥

सर्गः ६५.

MÂRUTI RETURNS TO RÂMA

Mâruti leapt across the sea and came back to where the other monkeys were anxiously waiting for him. He related to them what had happened and they all returned in triumph to the Rishyamûka Hill to see Râma. Mâruti told Râma what he had done and placed the jewel given by Sîtâ before him. Râma recognized it at once and caressed Mâruti. Then Sugrîva made ready his vast army of innumerable monkeys and started with Râma and Lakshmaṇa for the southern sea.

YUDDHA-KÂNDA VI.

YUDDHA-KÂNDA VI.

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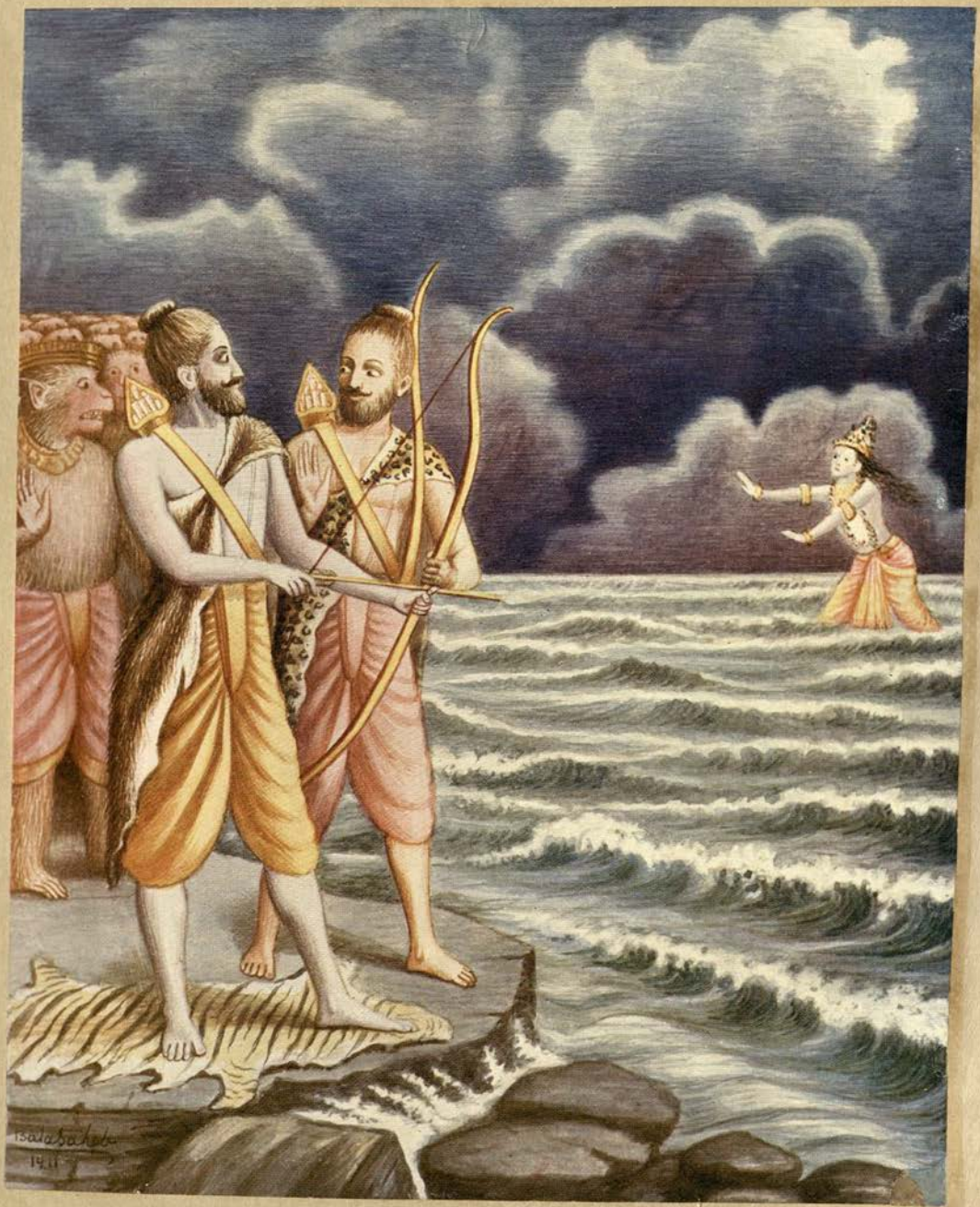
1912

HOW BIBHÎSHAṆA WENT OVER TO RÂMA'S SIDE

After Mâruti's departure, Bibhîshaṇa, Râvaṇa's brother advised the council to send Sîtâ back to her husband. But no one could take this sage advice. Râvaṇa in a rage drove Bibhîshaṇa out of the Council Hall, and nearly slew him. So Bibhîshaṇa and four of his ministers fled to Râma's camp and asked him to take them on to his side. Sugrîva tried to dissuade Râma from trusting the brother of Râvaṇa, and at the sound of the hated name, it was all Râma could do to keep the monkeys from tearing Bibhîshaṇa to pieces. But eventually Râma pacified them, and when he had heard all Bibhîshaṇa's story, he promised to protect him and to place him on the throne of Lankâ in Râvaṇa's stead.



सागरदर्पहरणम्

समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवंगमाः ॥ २२ ॥

एवमुक्त्वा धनुष्पाणिः क्रोधविस्फारितेक्षणः ।

बभूव रामो दुर्धर्षो युगान्ताग्निरिव ज्वलन् ॥ २५ ॥

सर्गः २१.

सागरः समुपक्रम्य पूर्वमामन्त्र्य वीर्यवान् ।

अब्रवीत्प्राञ्जलिर्वाक्यं राघवं शरपाणिनम् ॥ २२ ॥

सर्गः २२.

HOW THE OCEAN WAS OVERCOME

Râma was utterly at a loss to know how to cross the sea with all his hosts. For three days he offered prayers to the God of the Sea, but all in vain. The Sea God was implacable. At last, losing patience, Râma seized his mighty bow to smite the waters. All nature quaked with terror and thick clouds overspread the sky. Lakshmaṇa stayed his brother's hand as he was about to shoot, and lo! the Sea-God himself arose from the depths and cried aloud, saying, "Forgive me, oh mighty Râma, bid Nala, the son of the Architect of the Gods, build a bridge across me, and I will uphold it upon my back." So saying, he bowed low before Râma and disappeared beneath the waves.

THE BUILDING OF THE BRIDGE

Then Râma bade Nala, the skilful Architect, build a mighty bridge across the straits. Obeying his orders, thousands of monkeys brought huge rocks and piled them into the water. Others plied the plumbline and measuring rod. With the help of the monkey hosts, the straits were quickly bridged, and the army crossed in safety. They pitched their camp on the hill called Suvelâchala.

रावणसुग्रीवयोर्युद्धम्

दर्शनाद्राक्षसेंद्रस्य सुग्रीवः सहसोत्थितः ॥ ७ ॥

पुप्लुवे तस्यचोपरि ।

आकृष्य मुकुटं चित्रं पातयामास तद्भुवि ॥ ११ ॥

सर्गः ४०.

THE FIGHT BETWEEN RÂVAṆA AND SUGRÎVA

Râvaṇa never dreamt Râma would come over so soon after the dismissal of Bibhîshaṇa, and was astonished to see that he was already encamped in Lankâ. Climbing the wall of the rampart he began to observe the number of the foe. Râma too was attentive to Râvaṇa's movements. When Sugrîva recognized Râvaṇa standing on the rampart clad in his royal insignia, he jumped over to him and knocked off his crown at a blow. Soon they began to wrestle, and at first Sugrîva got the better of his opponent. But at length Râvaṇa exerted his magic powers and Sugrîva was forced to relinquish his hold. Both the combatants returned to their respective camps.

Rajabaher
1911

कुंभकर्णः

भक्षयन्भृशसंक्रुद्धो हरीन्पर्वतसन्निभः ।
बभञ्ज वानरान्सर्वान्संक्रुद्धो राक्षसोत्तमः ॥ २६ ॥

सर्गः ६७.

THE DEATH OF KUMBHAKARṆA

Then the monkeys sallied forth to attack Lankâ. Again and again Râvaṇa sent out his generals against them but one and all returned beaten. At last Râvaṇa in despair awakened his brother Kumbhakarṇa and explained his plight to him. At first Kumbhakarṇa blamed Râvaṇa for stealing Râma's wife, but at last consented to go to his assistance. Kumbhakarṇa was a huge monster, and at his onslaught the monkeys fled in terror. But Râma and Lakshmaṇa shot him dead with their arrows.

Balasaheb
1911

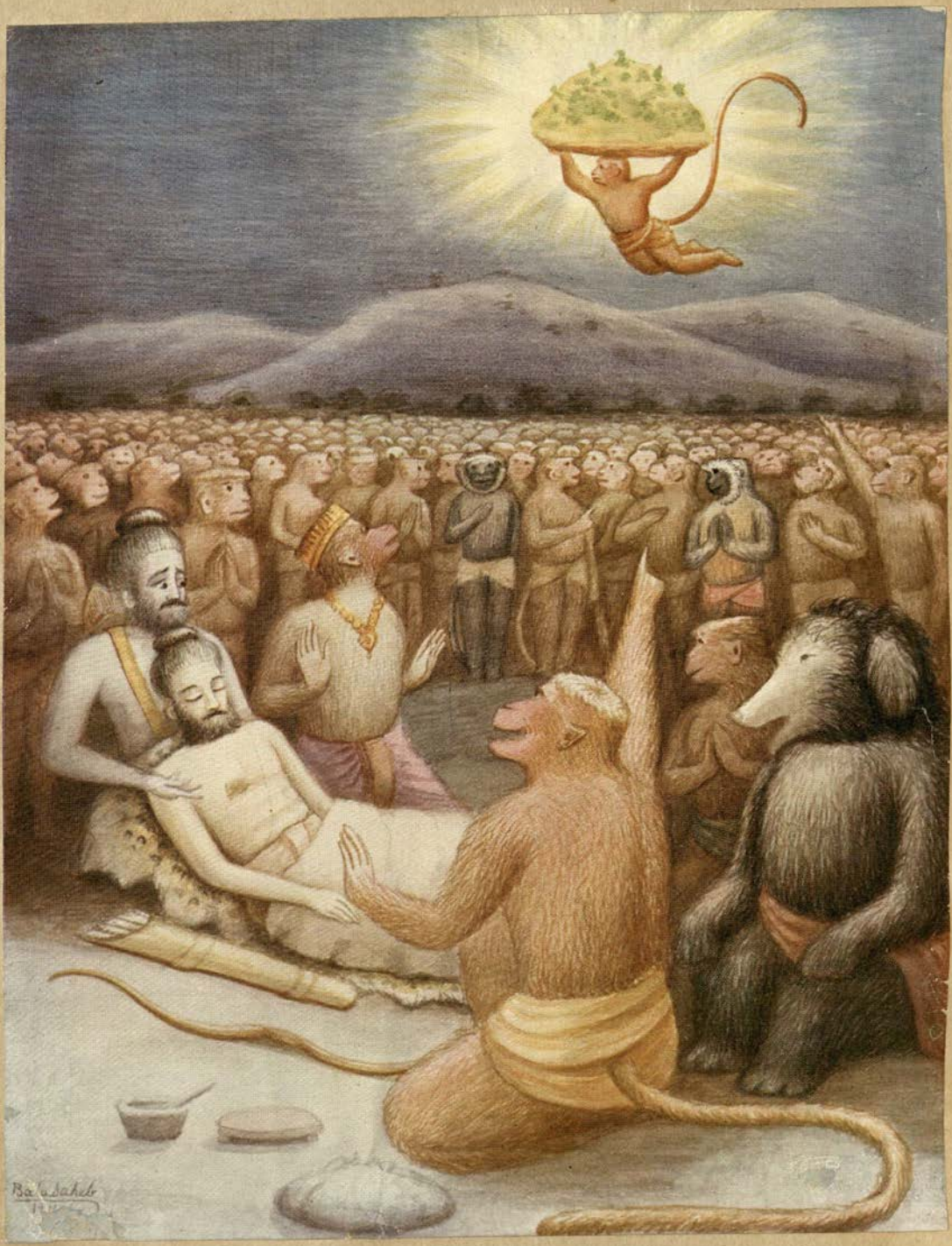
इंद्रजित्

इत्युक्त्वा बाणमाकर्ण विकृष्य तमजिह्मगम् ।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ॥ ७० ॥

सर्गः ९०.

INDRAJIT THE SON OF RÂVAṆA

At the news of the death of Kumbhakarṇa, Râvaṇa wept bitterly. But his son Indrajit appeased him by assuring him that he would not return unless he had killed Râma and Lakshmaṇa. Bibhîshaṇa advised that Lakshmaṇa should be sent against Indrajit. In a fight which ensued between Indrajit and Lakshmaṇa the latter killed the charioteer and the horses of the former, and Indrajit had to fight on foot. When Bibhîshaṇa marked that Indrajit was greatly exhausted, he warned Lakshmaṇa that it was high time to kill him, at which Lakshmaṇa took an invincible arrow given to him by Râma, and discharging it, cut Indrajit's head clean off.



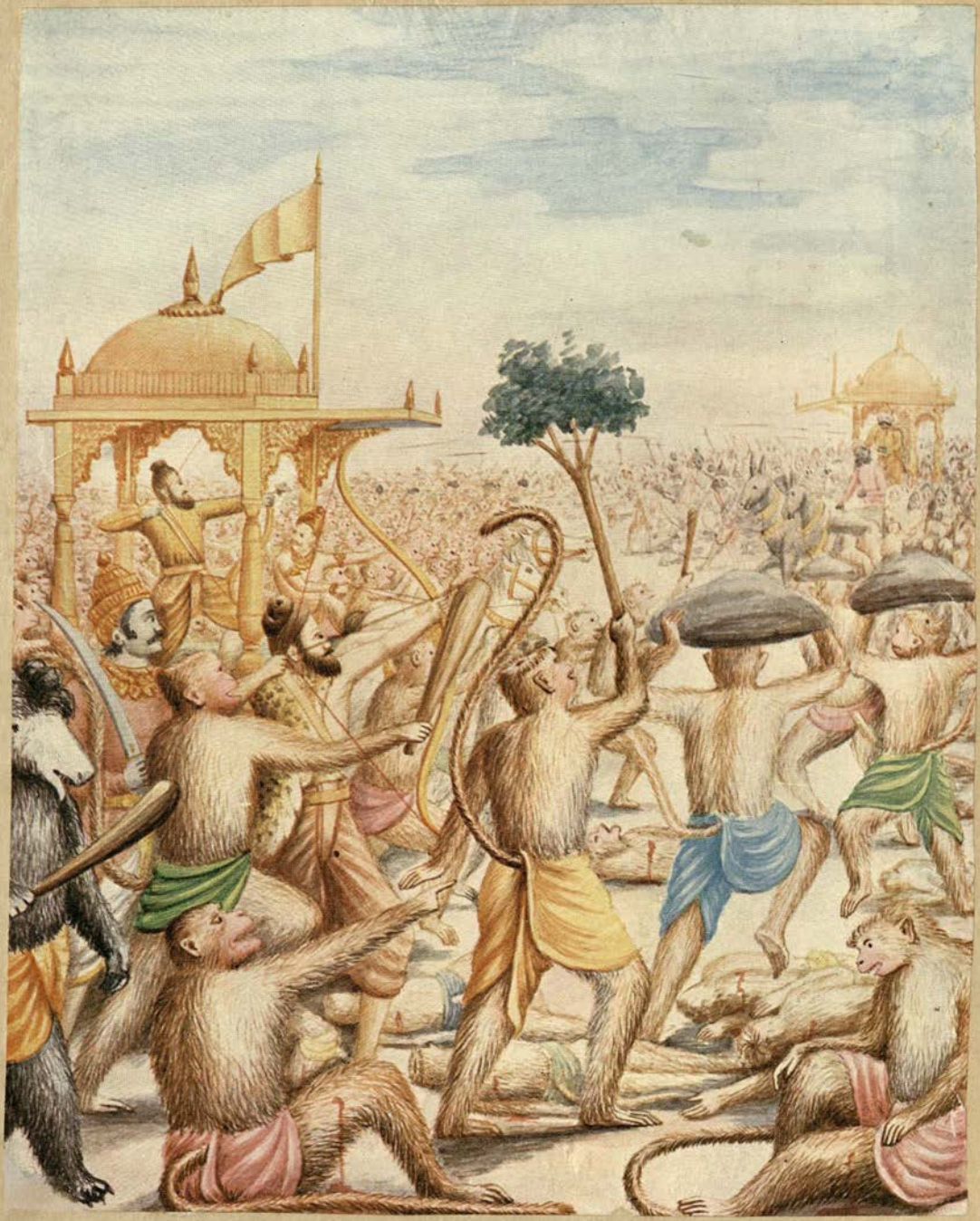
रावणप्रेरितशक्त्या लक्ष्मणस्य मूर्छना.

सशल्यः स समाघ्राय लक्ष्मणः परवीरहा ।
विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ॥ ४४ ॥

सर्गः १०१.

HOW LAKSHMAṆA WAS STRUCK DOWN BY A MISSILE

Râvaṇa, chafing at the death of Indrajit, at last went out himself with formidable hosts against the enemy. He discharged a missile at Lakshmaṇa in vengeance, which pierced him through the heart and entered the ground. Lakshmaṇa fainted, to the utter dismay of the monkeys and to the horror of Râma. Râma, however, checking his grief, fought bravely with Râvaṇa and made him flee from the battlefield. Sushena, a proficient monkey physician, felt Lakshmaṇa's pulse and said, "I can help Lakshmaṇa, but the remedy must come before daybreak. Some one must fetch the three herbs, Sanjîvanî, Vishalyakaranî and Sandhânî from the mountain Dronâgiri." The mountain being far away, none dared to go. Jâmbavâna, however, said that this could be achieved by Mâruti. Mâruti started at the bidding of Râma, but a doubt was raised in his mind as to what to do, since he did not know which particular herbs to bring. He then resolved to tear the mountain itself up by its roots and bring it to Lankâ. Râma took the dazzling lustre of the potent herbs for the morning light of the sun and was nearly out of his mind. But Sushena encouraged him by saying "It is the mountain Dronâgiri brought by Mâruti and not the rising sun." Sushena then took from the mountain the required herbs and poured the juice thereof into the mouth of Lakshmaṇa. Lakshmaṇa at once got up, to the extreme delight of the whole army.



रावणवधः

स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् ।
चिक्षेप परमायत्तः शरं वर्मविदारणम् ॥ १६ ॥

सर्गः १०८.

THE DEATH OF RÄVAṆA

Râvaṇa was sore grieved at the tidings of Lakshmaṇa's recovery. Collecting all his force, he again sallied forth to the fight, determined this time at least to do or to die. Almost impossible it is to find words with which to describe the last battle between Râma and Râvaṇa. Râvaṇa was brave enough, but he was no match for his heroic adversary. At length Râma drew from his quiver the magic arrow which Agastya had given him, and shot his opponent dead. And so Râvaṇa perished, and the day was won.

Balasaheb
1911

अग्निशुद्धिः

यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ २५ ॥

सर्गः ११६.

THE ORDEAL BY FIRE

Râma then installed Bibhîshaṇa on the throne of Lankâ at the hands of Lakshmaṇa and sent Mâruti to bring Sîtâ, for whose sake he had undergone all these perils. Sîtâ was brought in a palanquin and saluted Râma. Râma, however, exclaimed, "As you were stolen away by Râvaṇa, I undertook the heroic task of rescuing you. But you have stayed at another man's house for a time and hence I cannot take you back. You are at liberty therefore to go where you like." This speech of Râma was like a thunderbolt to poor Sîtâ. With tears in her eyes she cried, "You, who are so wise, speak like a man of no understanding. May the elements burn me unto ashes if evil thoughts have ever entered my chaste heart. I would far rather die, should you be bent upon putting me away." She then bade Lakshmaṇa to prepare a funeral pile. Lakshmaṇa, Sugrîva, Mâruti and Bibhîshaṇa tried to pacify Râma, but in vain. When the fire was ready, Sîtâ saluted Râma and the fire and then mounted the pile, when lo! the God of Fire Himself sprang out with Sîtâ and told Râma that Sîtâ was quite pure and that he must take her back. The God of Fire then vanished. Joy reigned everywhere.

Balabhadra
1911

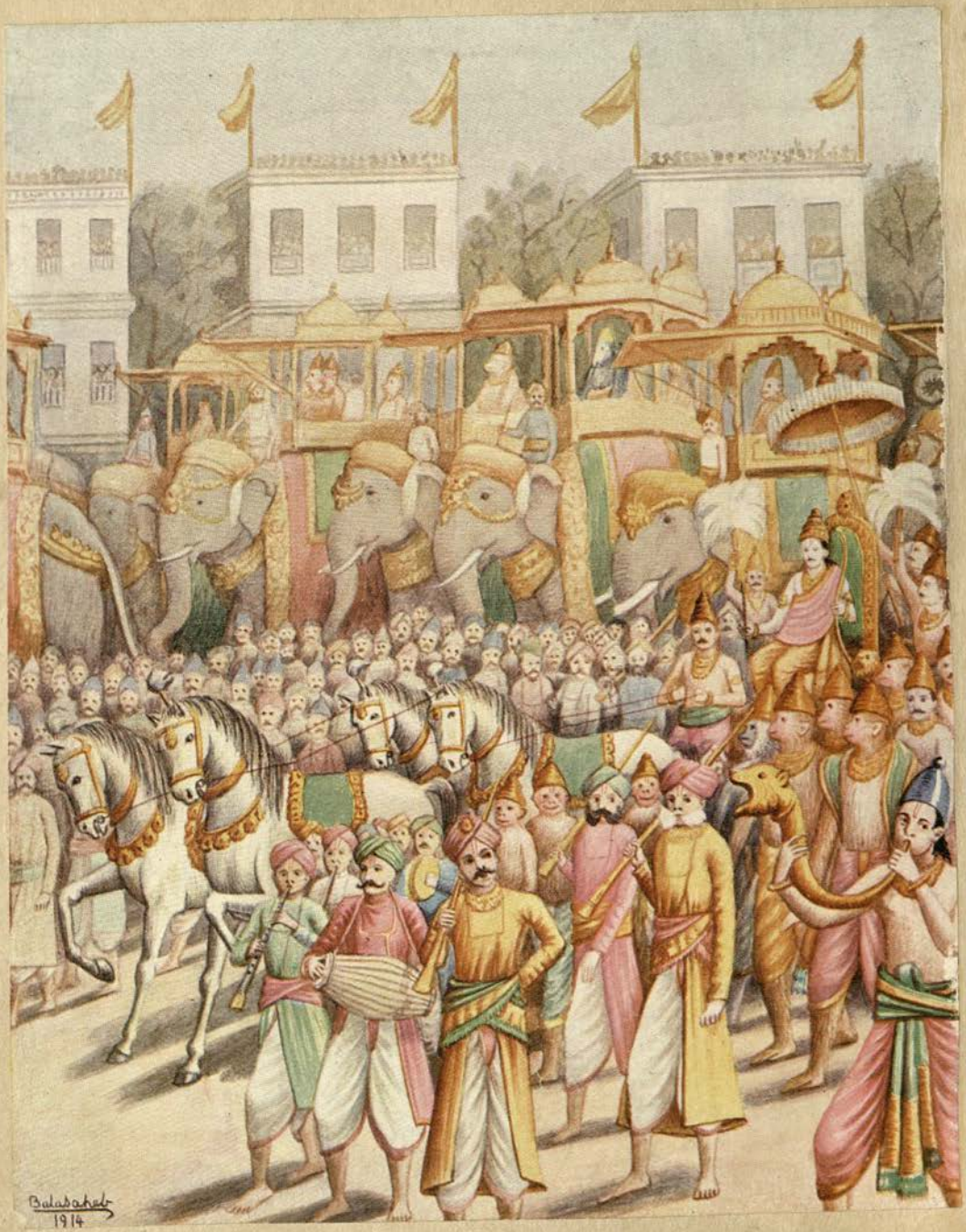
पुष्पकविमानम्

तदेतद्दृश्यते दूराद्विमानं चंद्रसंनिभम् ॥ २९ ॥
विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् ॥ ३० ॥

सर्गः १२७.

THE CELESTIAL CAR NAMED PUSHPAKA

Then Bibhîṣhaṇa invited Râma to return to Ayodhyâ in the Pushpaka Vimân, the air chariot of Kuber, which was in Râvaṇa's possession. Râma, Sîtâ, Lakshmaṇa, and Bibhîshaṇa with Mâruti, Sugrîva and the other monkeys took their seats in it and at the desire of Râma it flew towards Ayodhyâ. Mâruti was then sent ahead to give the tidings of their arrival. Bharata was extremely glad to hear the news. He took his father's wives, his brother Shatrughna, the sage Vasishtha and the whole of his royal army and went forth to receive Râma. As the chariot came in sight, all saluted Râma. The air chariot descended and all disembarked. Râma saluted his mother and the queens and Vasishtha, and embraced Bharata.


Balasaheb
1914

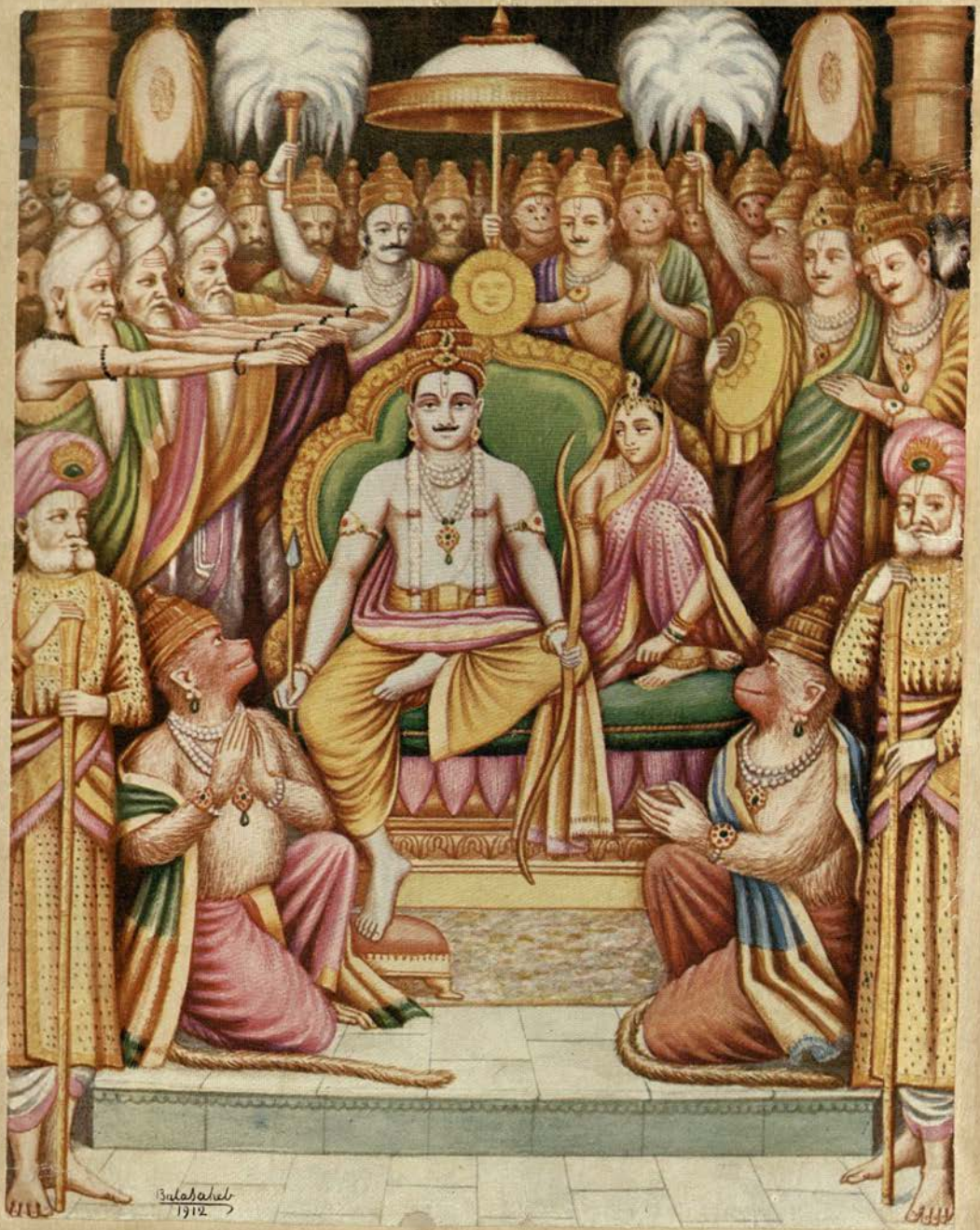
नगरप्रवेशः

प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ २७ ॥

सर्गः १२८.

THE ENTRY OF RÂMA INTO AYODHYÂ

The next day, all took auspicious baths, donned rich dresses and valuable ornaments, and entered the city of Ayodhyâ in great pomp. Râma was seated in a chariot, and the reins of the horses were held by Bharata. Shatrughna carried the Royal Umbrella, and Bibhîshaṇa and Lakshmaṇa the Chawries. Many monkeys dressed in human attire rode on elephants, and auspicious drums were beaten. Thus Râma after an absence of fourteen long years in the woods entered the capital of his ancestors. The citizens rejoiced to see Râma entering his palace once more.


Balasaheb
1912

राज्याभिषेकः

अभिषेके तदहस्त्वं तदा रामस्य धीमतः ।
भूमिः सम्पन्नतीचैव फलवन्तश्च पादपाः ॥ ७२ ॥

सर्गः १२८

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